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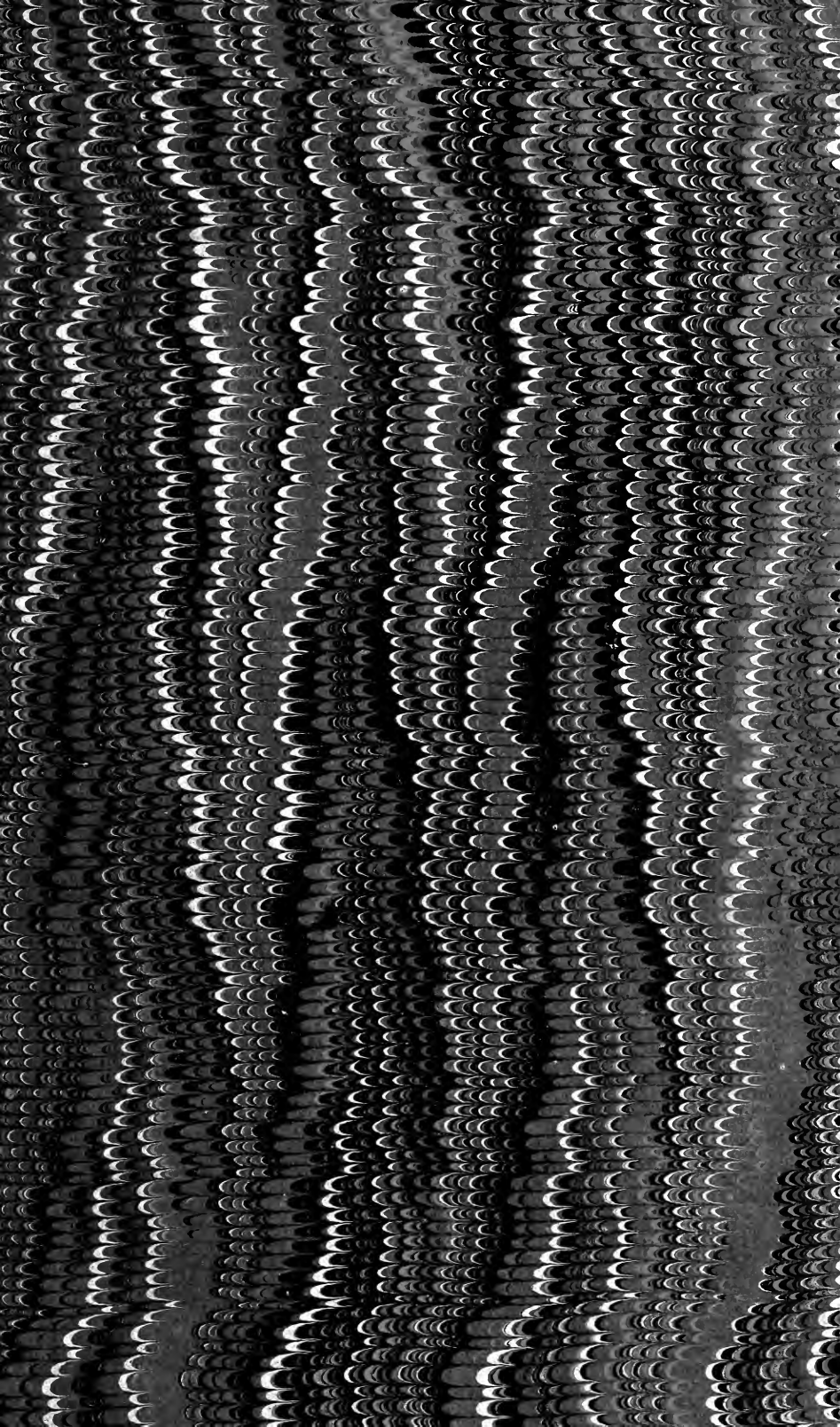
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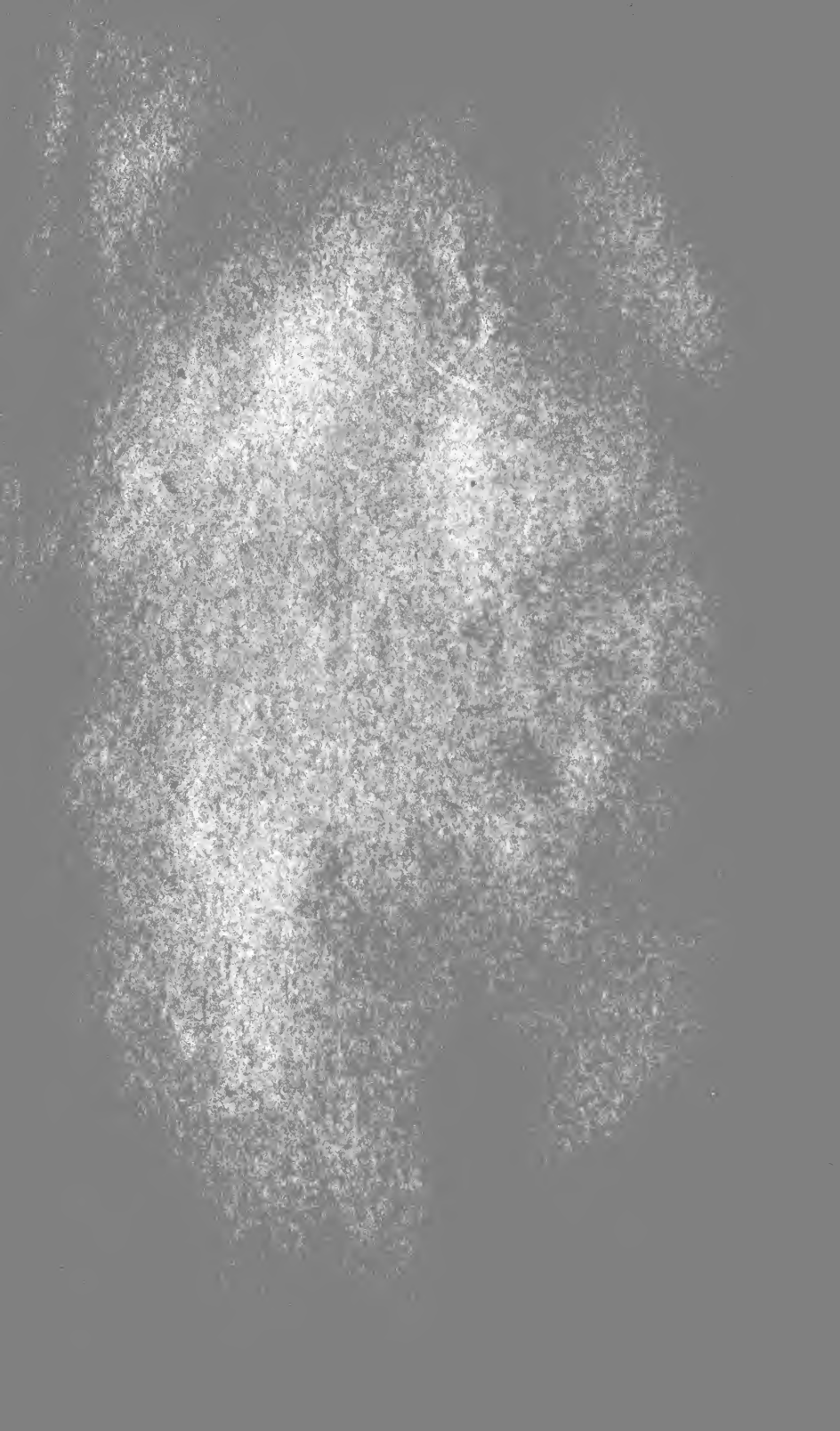
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UNITED STATES OF AMERICA.







HOLE
IN THE WALL;
OR
A PEEP AT THE
CREED-WORSHIPPERS.

Embellished with Cuts

BY THE

AUTHOR.

.....

1828.



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PREFACE.

TO THE READER,

There needs no apology for the Publication of this little Book. The radical errors of much of the Discipline of Friends, and of the administration of it, as hitherto practised by the Society—and now in the full tide of successful experiment with the Orthodox party, require but a moments serious consideration, to excite the just abhorrence and indignation of every virtuous mind.

The adoption of a Creed, intended to discriminate between Orthodoxy and Heterodoxy; and to serve as an engine of oppression and restraint, against that freedom of mind which is the characteristic of a genuine Quaker, needs only be known to be rejected—Hence, the author of the following pages in his method of arrangement, has studied more to maintain the prominency of facts, than arguments; leaving to the reader the privilege of forming his own conclusions; and resting upon the conviction of his own judgment.

The plates are introduced without reference to any particular relation of facts; and are used merely to shew the absurdity of Orthodox pretensions, by the evidence of the external senses—They are of themselves so completely illustrative, they require neither comment, nor recommendation.

The signs of the times are prognostic of events, which may lead to the development of greater scenes of evil, in the “principalities and powers” of this degenerate Society, than perhaps will be conceded by the generality of readers.

That this little book, may contribute to the complete development of the interesting subject, is the object and desire of

THE AUTHOR.

EPISTLE DEDICATORY.

In which, though no name is expressed, the reader will be at no loss to supply the deficiency, according to his conception of the character.

FRIEND,

The very distinguished station which thou hast so long enjoyed in connexion with the Society of Friends in this city, and the extensive influence which thou art still enabled to retain, not only here at home, but also in remote regions, determines the propriety of this dedication and address; and which I hope may not excite envy or ill will, amongst others, who have of necessity been overlooked. Doubtless some may think themselves entitled to this distinction, and repine that they have not been deservedly distinguished—But let these remember, that though they may have been willing to run with thee, there is not one that has been able to run before thee, in the rigorous execution of the moral code of the Society—nor indeed one who has evinced the same alacrity in the discharge of his official duties, whether in the exercise of that highly useful prerogative, so peculiar to the Elders of the present day, in gagging the mouths of ministers; or in the more humble, but not less laudable station of overseer, wherein thy usefulness hath been manifested on many very trying occasions: particularly in the discovery and punishment of those poor unfortunate delinquents, who obstinately continue to labour under the complicated frailties and weaknesses of human nature, herein exercising thyself wisely, and advancing by rapid strides, to that happy state of absolute perfection, which according to the New-Testament account, so abundantly distinguished the Pharisees of yore—Nor perhaps can the whole Society, furnish a more illustrious example of patient perseverance and indefatigable zeal, in determining the sense of Scripture, and the weighty and substantial parts of meetings. To these may be added the singular and happy talent of manufacturing creeds, with a rapidity and success hitherto unequalled. The advantages which the Society have already enjoyed, from thy abilities and religious experience in this last particular, can never be sufficiently appreciated. No parallel can indeed be found, except that of the worthy and aspiring roman, who consecrated his name to posterity, by the conflagration of his country's temples!

Beside these and a thousand qualifications, which from sheer modesty I omit to mention, it is with feelings peculiarly excited, that I now advert to one other peculiarity—a peculiarity which will apply to no other individual, but is exclusively and happily thy own. That having served a regular apprenticeship of near forty years, in the various offices of the Society, from that of dog whipper, through the several advancing grades of office, to that stupendous height of power and pre-eminence, for which thou art at present distinguished, no man, it is confidently assumed, can be found better qualified to expound and

apply discipline. No Lawyer at the Bar can cite Blackstone or Coke with more correctness, or produce precedents with more boldness: and having all the minutes, proceedings, judgments, expositions and determinations, of Preparative, Monthly, Quarterly, and Yearly meetings, at the finger ends as it were, no one can be found better qualified than thyself, to counsel, govern and guide the Society, both spiritually and temporarily through the intricate labyrinths of doubt and danger, shoals and quicksands, Orthodoxy and Heterodoxy: nor, in short, if to pin the faith upon the sleeve of any man, be at all needful and expedient, no sleeve but thy own, can afford a safe and comfortable asylum.

As a member of the perpetual standing committee, vulgarly called the Meeting for sufferings, wherein thy influence has for a long time been exerted to maintain the superiority of that body. *Suffering* nothing to be examined into, or canvassed by the Society at large, without its sanction. *Suffering* the Society to meet together once in the year, in order to be informed of progressive movements towards perfectability, and in particular to be indulged with an occasional "auto de fe" in the demolition of some few heretical members. *Suffering* the members to repose guilty under their own Vines and Fig-trees, in the happy consciousness of worldly enjoyments, while the committee, with an ever wakeful jealousy, are sedulously employed, in the arduous task of cutting down and extirpating the weeds and tares of Society. *Suffering* nothing to grow and expand to the genial influence of favour, without its special approbation. *Suffering* every one, to think and speak the echo of the committees own sentiments, whenever it pleased the committee, to reveal them by a general manifesto. *Suffering* the bulk of the Society to believe, that though they declined in moral virtue, they were advancing in wealth and respectability—that, though they practically aberrated, they were still theoretically right: and, in fine; *Suffering* the members no longer to endure the trouble of thinking for themselves, and imposing a creed as a kind of religious scale, to measure opinions and faiths and doctrines and to guide and govern in the road to heaven.

In all the various departments which it could be possible for one man to occupy, no man, perhaps, ever struggled the through life, with a heavier load of diplomas and commissions than thyself; as an overseer, an elder, a member of the perpetual committee, and all the various diversified occupations incident to each—Beside that of creed maker, Epistle writer, memorial bungler, conscience cobbler &c. &c., no wonder, that according to physiologists, the countenance thus becoming an index to the mind, we may plainly see the intolerance, asperity and ill-temper of the one, depicted in the external lineaments of the other.

The following facts, being in truth, merely an exposition of certain transactions in the Society, in which thou hast acted for a long season a most conspicuous part, is now, with all due deference.

Most respectfully dedicated to thee, by

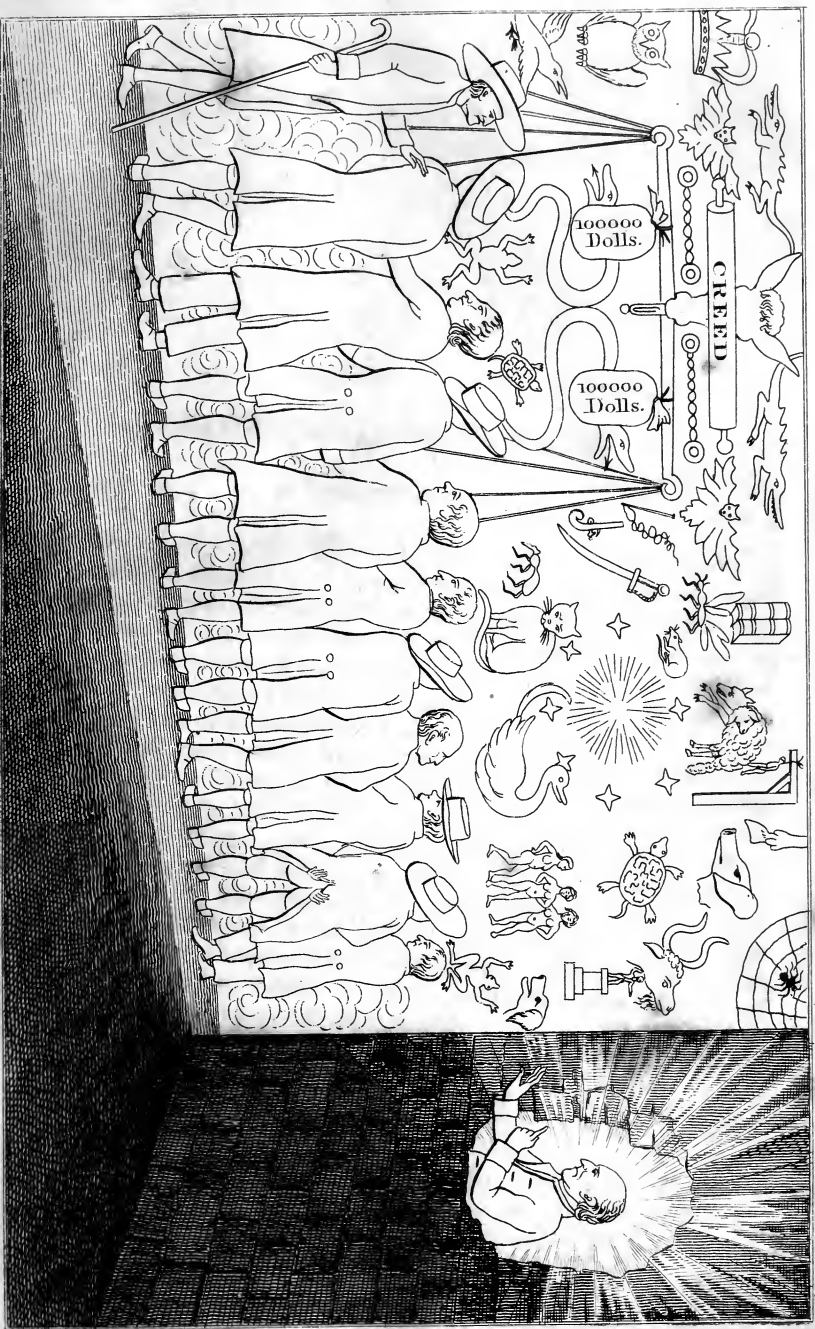
THE AUTHOR.

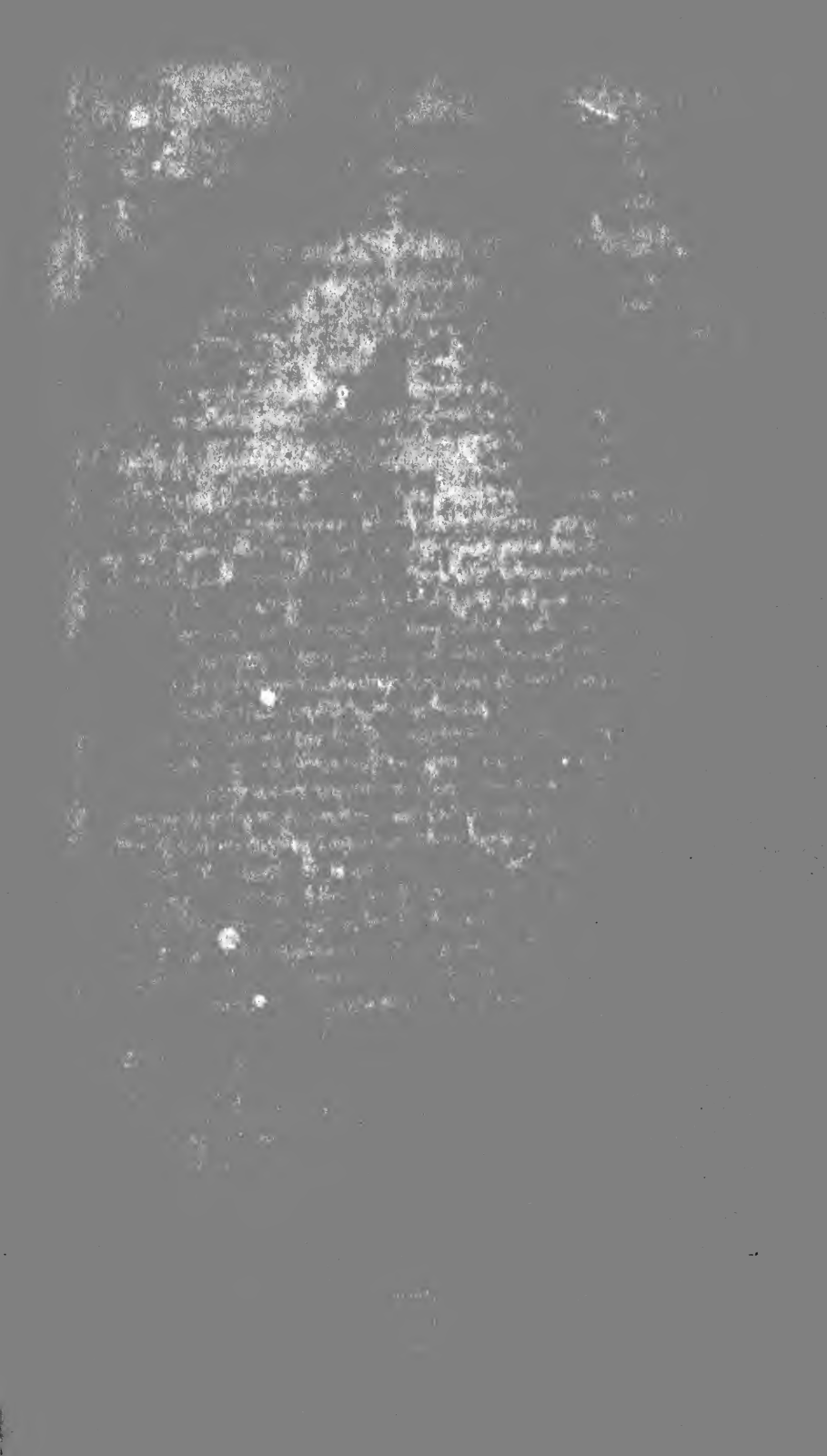
SCRIPTURE TESTIMONY.

“He said furthermore unto me, Son of man seest thou what they do, even the great unbominations that the house of Israel committeth here, that I should go far of from my sanctuary. But turn thee yet again, and thou shalt see greater abominations—and he brought me to the door of the court, and when I looked, behold *a hole in the wall*—Then said he unto me, Son of man dig now in the wall, and when I had digged in the wall, behold a door—and he said unto me—go in and behold the wicked abominations that they do here, So I went in, and saw, and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel pourtrayed upon the wall round about—and there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand and a thick cloud of incense went up—and he said unto me—Son of man hast thou seen what the ancients of the House of Israel do in the dark, every man in the chambers of his imagery.”

Ezekiel, Chapter, 8th.

PROPHETIC VISION





CHAPTER I.

A brief account of the rise of the Society of Friends, (commonly called Quakers,) and origin of the meeting for sufferings.

The principles which ancient Friends most strictly adhered to, and which in fact gave rise to the Society, were, a conscientious adherence to the commands of Christ in regard to the spiritual worship of God, in opposition to that formal, lifeless, and idolatrous church establishment, which seemed to be the standard of orthodoxy of the times—and also, a firm belief in the imperative nature of those moral duties peculiar to the gospel, so little understood and even less regarded by the reigning Orthodoxy.

The belief of Fox, the acknowledged founder of the Society, and of all those his cotemporaries, is not to be found in any positive allegations. They made no declaration expressive of the nature of their faith as a Society, but rested upon the evidence, which the Bible afforded of the light of Christ within; a light which enlighteneth every man that cometh into the world; and to which the Bible directed them. In the secret of their own hearts, and from experimental knowledge of a Saviour, they derived their support as the ground of all Christian faith, a measure given to every man, and which must necessarily be various, and proportioned to the condition, circumstance, and situation of every individual. Hence Friends disclaimed the right of Church establishments, and condemned that spiritual pride and high-mindedness, which tended to subjugate the consciences of others—alleging, that in the true Church of Christ, all are brethren, equal in their right to the enjoyment of religious liberty according to the command of Christ—"Be ye not many masters, for one is your master, even Christ, and all ye are brethren."

The Society in England, subject in common with others to military dues and Church rates, have always been more or less obnoxious to the civil establishment; in particular to the odious demand for tythes, the evil fruits of a hireling ministry. To be consistent, Friends could neither pay nor refuse. Passive in this respect; they suffered severe and unheard of exactions, from a tyrannical government and a proud ministry. In fact, the exactions of Church rates by distraint of property, were oftentimes ruinous, and reduced many individuals to a state of poverty. The Society was not neglectful of the sufferings of its members, but extended its aid and counsel to all whose situations required it, and especially this class of their brethren, who for matters of conscience were stripped of their property, or immured in prison. The frequent occurrence of these grievances, made it necessary to organize a committee, whose particular province it should be, to guard against the evil effects of civil and ecclesiastical government, and to extend the aid of the Society when necessary—Hence in England, a standing committee, "a meeting for sufferings," as it is called, expressive of the nature of its duties, to wit, the concentrated power and wealth of the Society, for the

relief of suffering members. This was the original design and object of that committee. In England where these evils are continued, such committee may yet be necessary, and so long as the committee confines itself to the original object of its institution, it may be highly useful and praise-worthy.

The Society in America composed of emigrants from England, and their descendents, accustomed to look to the land of their forefathers, as to the birth place of their religious principles; taught by education and by kindred ties; to venerate the then parent country, it is no wonder that the most intimate connexion should be formed, and that a regular systematic correspondence should be maintained between them: nor indeed, when the troubles of Society began in the new world, is it at all surprising that like causes should produce like consequences, and that the Society here should imitate the Society in England, and have its own standing committee; ostensibly for the same pious and useful purposes.

While ever cases of suffering could occur, and the aid of the committee be at all necessary, no one can reasonably question its expediency; but upon the settlement of the United States government, and the establishment of those liberal and enlightened principles which characterize this nation above all the nations of the world: the duties of this committee, at least, so far as regards the original institution of it, did ipso facto terminate, and of course, the committee, still distinguished by the disgraceful title of a "meeting for sufferings," should have expired. The power lodged in the hands of this committee, was, however, "too great to keep, or to resign." The members composing it, were the most respectable, the most affluent in Society. Their influence extended throughout the United States, in their several quarterly and monthly meetings, and men, long accustomed to controul the finances and energies of the whole mass, could not readily consent to divest themselves of their influence and power. It was soon found, that though but little in the nature of *suffering*, could require the Committee, yet much, very much of the respectability and consequence of the Society, depended upon its continuance. The Committee advanced step by step to the station of an executive; and, being composed of the most influential and wealthy members; the effect of its power was soon sensibly felt, and its evil tendency predicted by some, more jealous of their liberty than the majority of their brethren. Upon the presumption that a committee of such characters, could not commit an intentional wrong: the Society suffered them to monopolize, not merely the minor, but the higher and more important duties—viz. the drafting memorials to government, Epistles and Addresses to the Society in England—the controul of funds, the printing of books, the establishment of Schools, and various other authorities, not needful to be mentioned—all which contributed to aggrandize their power, till in other and less virtuous hands, it hath attained to that pre-eminence, which justly deserves the title of "the abomination that maketh desolate."

The meeting for sufferings, presuming upon the rights of Society, have long engrossed to themselves the power of controuling its operations, and giving efficiency to its own measures. Every body in membership, knows that nothing of importance can be done, without the sanction of this committee. It claims the right of projecting every measure to be acted on by the Yearly Meeting. It maintains a controuling power over the funds of the Society; over all new publications relating to their principles. Its agents all over the Country, act upon every emergency, and interpose in all questions of moment in their several particular meetings. In short, the influence of this body is now so enormously overgrown, that the consequence is dangerous. The secrets of its cabinet are never known till they are felt; they are mysteries till ripened into oppression, and like volcanic lava, overwhelm all who oppose their destructive course.

No marvel that a committee thus organized, thus energetic and tyrannical should for the mere want of other business project a Creed. A conformity of belief in the Society it was alledged, must destroy every germ of heresy, and perpetuate the existence of the Society, by rallying to the standard of the fathers—Hence Fox and Penn and Barclay and other authors were ransacked for extracts. To prevent, however, all misconstruction of these authors, and compel a uniformity of expression in the confession of their faith, the right of controuling subordinate meetings; must be vested in the executive committee; and very soon, may, even before the full accomplishment of the plans, by which these dictators could be possessed of the Sovereign power, a few of the leaders accustomed to govern the rest, and presuming upon the courtesy, with which the members treat influential characters, could not resist the opportunity so unexpectedly, afforded by the visit of Elias Hicks, to excogitate a confession of faith, which they pretended to derive from Friends books, as the primitive belief of the Society. To these disjointed heterogeneous extracts from various authorities, was artfully added, the constructive sense of the projectors—Thus fortified and supported by principles and precedents, they encountered Hicks, that champion of religious freedom, with the frowns of indignant and theological Orthodoxy. Should they succeed in silencing this man; they dreaded no other opponent, and therefore, on his harmless inoffensive head, they levelled the whole force of their power. The irresistible eloquence of Elias Hicks, as well as the subject matter of his discourses, accompanied as they are, by the known marks of true Gospel Ministry, forcibly arrested every serious mind. The doctrines he preached were stamped with the highest outhority, and sealed conviction upon the hearers. The moral duties enjoined by the Gospel, and which peculiarly distinguished it above every other dispensation, and constituted the practical and most useful parts of it, were illustrated and set forth with the utmost clearness. He brought home to the bosoms of his audience, the searching power of Gospel Ministry, and, like a true Apostle acting under the influence of divine authority, he preached with a voice of thunder to the guilty consciencies of all those luke-

warm, traditional professors, who, whatever they might know, practised but sparingly—These were all those high-minded, spiritually proud, self-righteous characters, who had long passed safely by the inattentive and unenquiring eyes of Ministers of their own creation, (and who had of course too much politeness to suspect the immaculate purity of those who invested them,) but who could not veil themselves from the all seeing eye of the great Potentate of Heaven and Earth. In addressing himself to such, this truly pious Gospel Minister, could not, and durst not give flattering titles unto men; nor did he build again the sepulchres of the prophets, or preach the experience of others, however gifted learned or wise, but in the demonstration of the spirit and with power; he declared the counsels of his Divine master faithfully, and without respect of persons—To the pious humble mind, Christ the power of God, and the wisdom of God, the reward of peace and a good conscience! But to the hypocrite, the renewal of that scene of cruelty long since begun on Calvary's Mount; the crucifixion of his Lord and master; even the messenger of the new covenant, Christ within the hope of Glory; the immutable eternal spirit of truth; whom like the pharisees and scribes and elders of Israel they did always resist. Instead of humbling themselves under the power of God—Instead of being thankful that he still continued, to raise up and send forth ministers as a "flame of fire," to kindle the sparks of vital religion amongst dominant professors, they opened the hue and cry of deism, infidelity, and that long and libellous tissue of falsehood and defamation, which have been echoed by the whole pack of Baal worshippers to the present day! So far from suspecting themselves, they immediately suspected the preacher, and sought by various methods to overthrow the counsel of God, and obstruct the free exercise of the ministry, and in the person of Elias Hicks, to make an example to after ages, of the impolicy, and unpopularity of all ministry, which has not passed the ordeal of their Orthodoxy. In the delivery of his commission, Hicks employed neither artifice nor cunning: open, generous and sincere, he acted only by the dictates of his own conscience. He sought for no information from man, nor did he adhere to the counsel of spies, or adopt any surreptitious method of communicating his message. 'Twas not Hicks levelling the force of his eloquence against persons, of dogmatizing upon principles, which caused offence to individuals—no, it was the voice of conscience in individuals themselves, and their own wilful misapplication of the moral truths they had heard from his lips, which caused all the gall and the bitterness of this unhallowed controversy. They alone are responsible for all the evil which may flow from it, but we trust that much good will flow with, and counterbalance the evil, and that the lethargic traditional professors of every description, may come to know for themselves, the difference between truth and error, and not, as has heretofore been too much the case, consent to pin their faith upon the sleeve of any man, though he be a member of the meeting for sufferings.

CHAPTER II.

Containing a sketch of the Discipline, and an account of its origin &c.

As the just and liberal principles of early Friends, became more extensively known, their rapid dissemination throughout the world was a thing of course. The few who embraced the principles of Fox in the commencement of his ministry, and who were composed of the zealous well-meaning of the prevailing sects, soon encesed to a phalanx, which was able to resist all the storms of intollorance which followed.

Among the early professors of this name, were many pious well-disposed persons—poor as regards the things of this world, yet rich in faith towards God and good will to man. Hence as was the case in the days of the Apostles, and amongst the early disciples, it was found expedient to appoint elders and overseers to have the charge of their community; to authorize monthly and quarterly meetings, and meetings for worship, and to establish rules for the internal administration of their affairs—Hence a few plain rules of Discipline were adopted pointing out the duties of their officers—providing for the establishment of meetings, and the care of the poor. It was not till near twenty years after the first rise of the Society, that any discipline existed; during this period, the administration of affairs was by consent confided to a few men of the most exemplary lives, and conversation; men of clean hands and warm hearts, who governed by principles of love, and who acted, not as the *masters*, but as the *servants* of Society.

In the course of time, the Society becoming numerous, and the Children of members included in membership, many of whom, not living up to the professed principles, were liable to bring a stigma upon the profession, discipline was made to authorize admonition and even excommunication, as methods of restraint and coercion upon the moral conduct of the members and this was predicated upon the following words of Christ recorded in the 18th. Chapter of Matthew.

“If thy brother trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee take with thee one or two more, that in the mouths of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the Church. But if he neglect to hear the Church let him be unto thee as a heathen man and a publican.”

On the foregoing statue, as upon a scriptural foundation, the whole system and superstructure of the present ramified code of Laws is built; and from the moment of its adaption, may be dated the declension of the Society in the vitality of its profession. It opened a door, which as we see has never been closed, for the admission of new laws—for the creation of new officers and for the erection of tribunals, at which, in various periods of their history, the rights of conscience,

and the privilege of opinion have been violated. The existence of dangerous combinations of power and influence in various departments recognized by discipline; and the "meeting for sufferings;" not less formidable to the Quaker profession, than the inquisition to the Romish Church, have grown out of this prescription rule, which was pronounced by the most holy and perfect pattern of humility and love, that was ever vouchsafed to mankind. But the citation of Christ's words as authority for excommunication, carries on the very face of it the most palpable evidence of misconstruction, and misconception of his meaning. He no where says in the whole sentence, a single word that could be made to imply the authority thus pretended to be derived from it; and with more propriety may the Church of Rome insist upon the legitimacy of her vicarious office, from Christ's words to Peter, *vide* Matthew, 16th. Chapter, 18th. Verse.

To make a whole Church a party to the interested proceedings of individuals, is not only contrary to words of the text, but contrary to the whole tenor of the gospel; to the repeated commands of Christ, contained in other parts of the New Testament, and to the injunction repeatedly given to his disciples to love one another.

We should be glad to know how the literal words of Christ, "let him be unto *thee* as a heathen man or a publican," or in other words as a stranger, can by any parity of reasoning be made to apply to the whole body of professors. It is in fact aggravating the offence by an act of seeming justice, but which is really an act of violence—a repercussion of the injury, as out of one evil it creates another, dangerous in its consequences to both parties, and as regards the party excluded, serves only to accelerate his ruin by a precipitate act of exclusion from that counsel, care, and brotherly kindness, rendered still more needful by the frowardness of his disposition. In accordance with these sentiments, we can adduce numerous texts from the New Testament; all of which serve to shew the kind, and loving nature of the christian profession, and "that *love* is indeed the fulfilling of the law." The spirit of forgiveness as an example to all who profess the christian name, seems to be enforced in general terms, both by precept and example, by our Lord himself, on every occasion. It is seen in the rebuke of his disciples, when he told them they knew not what manner of spirit they were of—and to Peter in particular, he insists upon the principle of forgiveness for offences *ad-infinitum*.

Admit but for a moment an impartial unprejudiced view of a Society in a most solemn act of excommunication—the combined act of individuals, as inexorable to crime, as if they had never committed any—as rigid to offenders as if they had never offended; *devoting an offending brother*, to the most rigorous act of suffering, which the civil law allows them to inflict, and then, requiring of God as sinful mortals that forgiveness, which they had just refused their brother; yet, in the language of the text, presuming to say, "as we forgive them that trespass against us:" herein verifying what the apostle James saith—"He that saith he loveth God, and hateth his

“brother, *is a liar*, for if he loveth not his brother whom he hath seen, how can he love God whom he hath not seen.”

Here we are necessarily led to the conclusion, that true discipline is more inward than literal, and cannot contradict the principle from which it is derived. Its original institution whether salutary or otherwise, may be known by its fruits; and if the fruit be corrupt the tree must be corrupt also—“For a good tree cannot bring forth corrupt fruit.”

Now according to Wm. Penn, (one of the “Primitive Friends,”) the design of all true discipline, is to amend the conversation life, and manners of the subject, by exhortations, reproofs, rebukes, and every other method by which christian love may have its perfect work; in order to greater degrees of perfection and enjoyment. But the discipline of Friends aims at a much higher power and asserts a prerogative, by the construction of professed disciplinarians, (the Lawyers and Judges of the tribunal,) to regulate the conscience, and to compel consistency of belief in doctrines, and dogmas and faiths, and excommunicates all who dare refuse submission to the yokes and fetters of Orthodoxy.

We come now to the consideration of the manner in which the determination of the Society is carried into effect. This we all know must be by the intervention of committees in order to visit the offending party. Whatever the motives and the practice might have been at any former period, we are not prepared to say; but judging from late and present proceedings among the Orthodox, there is not perhaps a greater farce acted, than the nonentity and fallacy of these visits.

A committee from a divided meeting, directed by the minority, and who usually appoint themselves to the station; proceed under colour of Discipline, to the fire side of the offending party: not to convince him by argument, by the compellations of love; or even by professions of good-will, that he has brought reproach upon himself and upon Society: not to persuade him of the nature of his deviation, or, *least of all*, to pave the way for his return to the principles which he is supposed to have left: no, nothing like it. The Discipline required the visit to be made, *and they have made it*. “Ye blind guides” says Christ, “that strain out a gnat and swallow a camel;” and they tythe mint, and rue, and cummin, but forget the weightier matters of the Law; judgment, mercy and truth, in the blindness of their zeal to support faiths and doctrines and creeds, and to exclude aught that may question their adoption. “We have a Law, say they, and by our law he must be disowned!” Every tie of friendship and kindred is dissolved; the father is enrolled against the son, and the son against the father. The sword of contention is furbished for war, and nothing is wanting to complete the scene of Orthodoxy triumphant, but the secular power to light the funeral pile, and overwhelm with flames, and faggots, the advancing cause of Reformation.

CHAPTER III.

Review of the Creed.

In order to a complete examination and development of the Creed, adopted and published by a Yearly Meeting held at Arch Street Meeting House, in the 4th. month 1828; modestly termed by the compilers, "Extracts from the writings of Primitive Friends" we insert it as follows.

"Extracts from the writings of Primitive Friends, concerning the divinity of our Lord and Saviour Jesus Christ, Published by direction of the meeting for sufferings, held in Philadelphia.

At a Meeting for Sufferings held in Philadelphia, the 17th. of the first month 1823, An Essay, containing a few brief extracts from the writings of our Primitive, Friends, on several of the doctrines of the christian religion, which have been always held, and are most surely believed by us, being produced and read; on solid consideration, they appeared so likely to be productive of benefit, if a publication thereof was made, and spread among our members generally, that the committee appointed on the printing and distribution of religious books, are directed to have a sufficient number of them struck off, and distributed accordingly; being as follows:

WE have always believed that the Holy Scriptures were written by divine inspiration, that they are able to make wise unto salvation, through faith which is in Christ Jesus; for, as holy men of God spake as they were moved by the Holy Ghost, they are therefore profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. But they are not or cannot be subjected to the fallen, corrupt reason of man. We have always asserted our willingness, that all our doctrines be tried by them: and admit it as a positive maxim, That whatsoever any do (pretending to the Spirit) which is contrary to the Scriptures, be accounted and judged a delusion of the devil.

We receive and believe in the testimony of the Scriptures, simply as it stands in the text.—"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

We believe in the only wise, omnipotent and everlasting God, the creator of all things in heaven and earth, and the preserver of all that he hath made, who is God over all blessed for ever.

The infinite and most wise God, who is the foundation, root and spring of all operation, hath wrought all things by his eternal Word and Son. This is that Word that was in the beginning with God, and was God; by whom all things were made, and without whom was not any thing made that was made. Jesus Christ is the beloved and only begotten Son of God, who, in the fulness of time, through the Holy Ghost, was conceived and born of the virgin Mary, in him we have redemption through his blood, even the forgiveness of sins. We believe that he was made a sacrifice for sin, who knew no sin; that

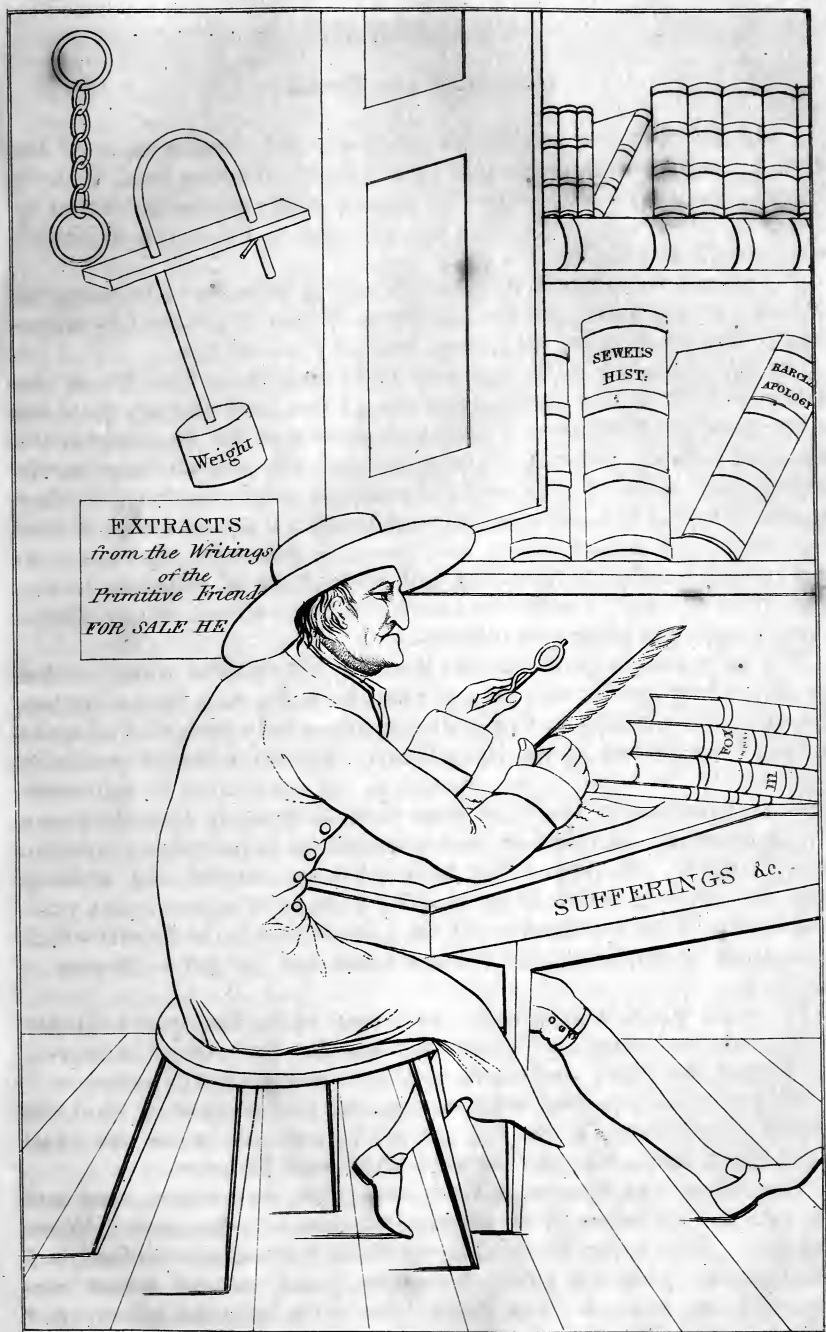
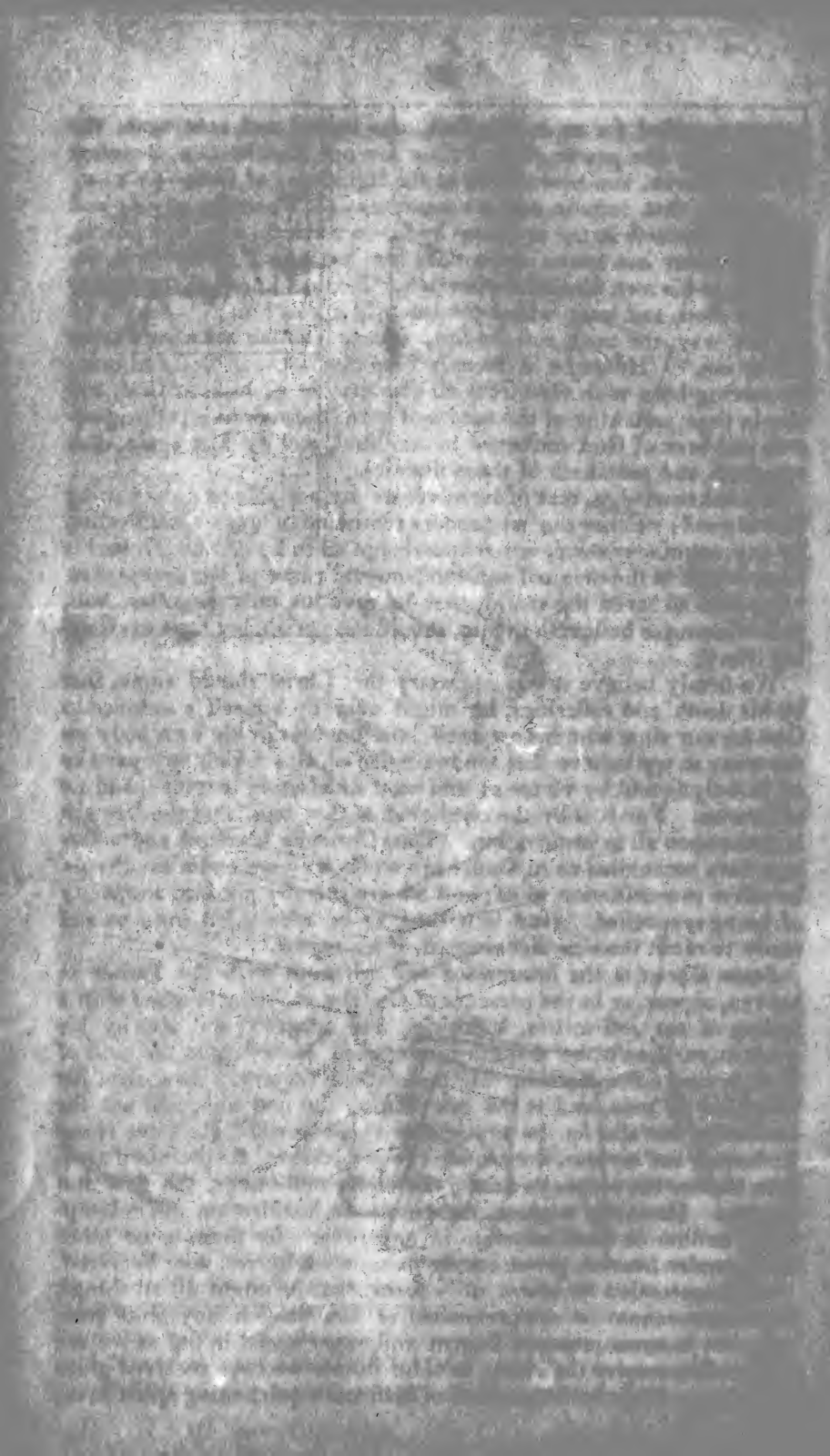


Plate 2

CREED MANUFACTORY



he was crucified for us in the flesh, was buried and rose again the third day by the power of his Father for our Justification, ascended up into heaven, and now sitteth at the right hand of God.

As then that infinite and incomprehensible Fountain of life and motion, operateth in the creatures by his own eternal word and power, so no creature has access again unto him but in and by the Son, according to his own blessed declaration, "No man knoweth the Father but the Son, and he to whom the son will reveal him." Again, "I am the way, the truth and the life; no man cometh unto the Father but by me." Hence he is the only Mediator between God and man: for having been with God from all eternity, being himself God, and also in time partaking of the nature of man; through him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies.

We acknowledge, that of ourselves we are not able to do any thing that is good; neither can we procure remission of sins or justification by any act of our own, but acknowledge all to be *of* and *from* his love, which is the original and fundamental cause of our acceptance. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

We firmly believe it was necessary that Christ should come, that by his death and sufferings, he might offer up himself a sacrifice to God for our sins, who his own self, bore our sins in his own body on the tree; so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise. For it is by the obedience of that one, that the free gift is come upon all to justification. Thus Christ by his death and sufferings hath reconciled us to God, even while we were enemies; that is, he offers reconciliation to us; and we are thereby put into a capacity of being reconciled. God is willing to be reconciled unto us and ready to remit the sins that are past, if we repent.

Jesus Christ is the intercessor and advocate with the Father in heaven, appearing in the presence of God for us, being touched with a feeling of our infirmities, sufferings, and sorrows; and also by his spirit in our hearts, he maketh intercession according to the will of God, crying abba, Father. He tasted death for every man, shed his blood for all men, and is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. He alone is our Redeemer and saviour, the captain of our salvation, the promised seed, who bruises the serpent's head; the alpha and omega, the first and the last. He is our wisdom, righteousness, justification and redemption; neither is there salvation in any other; for there is no other name under heaven, given among men, whereby we may be saved.

As he ascended far above all heavens, that he might fill all things, his fulness cannot be comprehended or contained in any finite creature, but in some measure known and experienced in us, as we are prepared to receive the same; as of his fulness we have received grace for grace. He is both the word of faith and a quickening spirit in us,

whereby he is the immediate cause, author, object and strength of our living faith in his name and power, and of the work of our salvation from sin and bondage of corruption.

The Son of God cannot be divided from the least or lowest appearance of his own divine light or life in us, no more than the sun from its own light: nor is the sufficiency of his light within set up or mentioned in opposition to him, or to his fullness considered as in himself or without us: nor can any measure or degree of light received from Christ, be properly called the fulness of Christ; or Christ as in fulness, nor exclude him from being our complete saviour. And where the least degree or measure of this light and life of Christ within, is sincerely waited in, followed and obeyed, there is a blessed increase of light and grace known and felt; as the path of the just, it shines more and more until the perfect day; and thereby a growing in grace, and in the knowledge of God, and of our Lord and Saviour Jesus Christ, hath been and is truly experienced.

Wherefore we say, that whatever Christ then did, both living and dying, was of great benefit to the salvation of all that have believed, and now do, and that hereafter shall believe in him unto justification and acceptance with God: but the way to come to that faith, is to receive and obey the manifestation, of his divine light and grace in the conscience, which leads men to believe and value, and not disown or undervalue Christ, as the common sacrifice and mediator. For we do affirm, that to follow this holy light in the conscience, and to turn our minds, and bring all our deeds and thoughts, to it, is the readiest, nay, the only right way, to have true, living, and sanctifying faith in Christ, as he appeared in the flesh; and to discern the Lord's body, coming, and sufferings aright, and to receive any real benefit by him as our only sacrifice and mediator; according to the beloved disciple's emphatical testimony, "If we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."

By the propitiatory sacrifice of Christ without us, we truly repenting and believing, are through the mercy of God, justified from the imputation of sins and transgressions that are past, as though they had never been committed: and by the mighty work of Christ within us, the power, nature, and habits of sin are destroyed; that as sin once reigned unto death, even so now grace reigneth through righteousness unto eternal life, by Jesus Christ our Lord.

Signed on behalf of the Meeting,

JONATHAN EVANS, Clerk.

As the above "extracts" contain the substance of what is assumed as the faith of the Society, and all that is supposed to be essential to salvation: and as it is upheld, supported and approved by the Orthodox Quakers, as a confession of their faith, founded upon Scripture, and the authority of primitive Friends, in the nature of extracts from those writings: I shall endeavour to show the unfairness of these "extracts," the mutilated and garbled state of the expositions and deductions; and that in truth, no such foundation exists, either in Scripture or in the writings of primitive friends, but on the contrary that the whole is a fabrication, baseless, untenable, inconsistent, unscriptural and irrational: that the purity of the profession; in fact all the vital virtues of the Society, have been thus outrageously committed and betrayed, by men, of whom as the professed guardians of its honour, better things might have been expected; and that therefore, having given proof under their own hands which they cannot retract, and dare not deny, of their total incapacity and unfitness for eminent stations in the spiritual government; we trust that but little more is required at our hands, than to detect and expose them by their own works; in order to their receiving from all those whose liberty of conscience they have so grossly violated and abridged, that reward due to their merit.

The truth of this inference; an inference resulting from the abuse of power, is further manifested by their moral practices, in relation to their brethren, clearly evidencing the evil fruits of their domineering and tyrannical principles; and which, in the subsequent development of their conduct, by false accusations, by precipitate disownments, by anathemas, by threatenings, by imprisonments, by persecutions of various kinds; in short by those usual means which were resorted to by the ancient enemies of the Primitive Quakers, related in particular, and at large, in almost every page of their history; all of which do substantiate the position (grievous to record,) that notwithstanding their high pretensions to the spirit, it is not the true spirit of Christ, but of *anti-christ*, as far removed from genuine vital christianity, as the poles of the earth are from each other.

In vain we have searched amongst the archives of their proceedings, for a single sentiment, uttered or written by any of their party; or for one act, whether in a private or meeting capacity, that can distinguish them as retaining any of the original features of Quakerism: and when we compare Barclay and Penn with our modern Orthodox writers; the Bates, Evans and others, it is astonishing that so great a disparity should exist as is most obviously to be perceived. Surely we are ready to exclaim, these men, who pretend to great familiarity with the fathers, must indeed be blind, if they cannot perceive in their intercourse with those authors; this most obvious truth, that it is inimical to the profession of the christian Quaker, to conform to any written standard as a law or rule of faith, or to adopt even the prophets and apostles as a foundation for it. Well may it be said now to these heady high-minded professors, as was said by Paul to some in his day: "For ye are yet carnal, for whereas there

is among you envying, and strife, and divisions, are ye not carnal, and walk as men? Paul to Cornith: Chapter 3. verse iii. We here refer to the testimony of the prophet Isaiah, in reference to this carnal dependance upon and conformity to the fathers—this knowledge which is derived from books and from men, as particularly applicable to the creed-worshippers of the day, who in effect like him whom God rejected, have brought again the spirits of the dead by no better medium than the witch of Endor: to ask counsel at their mouth, and when they shall say unto you, “seek unto them that have familiar spirits, and unto wizzards that peep and that mutter—Should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isaiah Chapter 8.

Assuredly we are not permitted to build upon, nor rest in our own past experience, much less upon the authority of another; for the truth of that saving faith which can only be manifested in the heart, in the spirit and not in the letter, is not derived from men but from God: and, forasmuch as there is no authority of Discipline for the adoption of these extracts, so we are persuaded and hope to prove, what we are assured is true, that it is an imposition got up by a few leading characters, more particularly with a view to the gatification of their own private feelings, and views, than for the honour of God, or the good of Society.

The very books from which these extracts are taken, discountenance and disclaim every thing of the kind, and could Barclay or Penn, have been aware of the unwarrantable use and abuse of their writings, by the authors of these extracts, I am persuaded they would sooner have sunk them into the bottom of the sea, than to have countenanced by a single memorial; any superstructure founded upon themselves and not upon Christ.

Being entangled by the sophistry, and the learning, and wisdom, and riches of this vain world—looking to the sufferings of their fathers, to their testimonies, and to their triumphs, and delighting to build up and to garnish their sepulchres; like the Jews who held the laws, and who had seen the miracles, and the cloud, and had heard the thunderings, and the earth-quake: nevertheless losing the spiritual guide, the true and living principle which had brought them up out of the Land of Egypt: well might they exclaim in that period of great darkness which God had permitted to cover their faces, for their iniquities and transgressions—“Make us Gods to go before us, for as for this Moses, the man that brought us out of the Land of Egypt, we (wot) know not what has become of him”—and they wrote it upon paper, and there came out this creed!!

The following from Wm. Penns preface to George Fox Journal; exhibits the honest views of that honest man, upon the nature of Discipline. I shall transcribe at large in this place, because I conceive it may be useful, in this truly degenerate age, to be more awakened to the spiritual life of the early professors of this name, in the administration of their moral code, and whose professions, being honest and

sincere, induced them mainly to maintain good works, and a conformity of life and manners. "They directed the people to a principle (says he) by which all that they asserted, preached and exhorted others to, might be wrought in them, and known through experience to them, to be true; which is a high and distinguishing mark of the truth of their ministry, both that they knew what they said, and were not afraid of coming to the test: for as they were bold from certainty, so they required conformity upon no human authority, but upon conviction; and the conviction of this principle, which they asserted was in them, *that* they preached unto, and unto that directed them, that they might examine and prove the reality of those things which they had affirmed of it, and its manifestation and work in man; and this is more than the many ministry's in the world pretend to. They declare of religion, say many things true, in words of God, Christ, and the Spirit; of holiness and heaven, that all men should repent and mend their lives, or they will go to hell &c. But which of them all pretend to speak of their own knowledge and experience; or ever directed men to a divine principle, or agent placed of God in man to help him, and how to know it, and wait to feel its own power, to work that good and acceptable will of God in them." "The accomplishments with which this principle fitted even some of the meanest of this people, for their work and service. Furnishing some of them, an extraordinary understanding in divine things, and an admirable fluency and taking way of expression &c." "That they rise low and despised and hated, as the primitive Christians did, and not by the help of worldly wisdom or power, as former reformations in part did &c. "Leaving wife and children, house and land, and all that can be accounted dear to men, with their lives in their hands, being daily in Jeopardy, to declare this primitive message revived in their spirits, by the good spirit and power of God: viz.—"That God is light, and in him is no darkness at all," and that he hath sent his Son, a light into the world, to enlighten all men in order to salvation, and that, they that say, they have fellowship with God and are his children and people, and yet, walk in darkness, viz., in disobedience to the light in their consciences, and after the vanity of this world, *they lie and do not the truth*. But that all such as love the light, and bring their deeds to it and walk in the light, as God is light, the blood of Jesus Christ his Son, *should* cleanse them from all sin. "Their known and great constancy and patience in suffering for their testimony in all the branches of it; and that, sometimes, unto death, by beatings, bruising, long and crowded imprisonments and noisome dungeons,"—"besides banishments and excessive plunders and sequestrations of their goods and estates, almost in all parts, not easily to be expressed, and less to be endured, but by those that have the support of a good and glorious cause; refusing deliverance by any indirect ways or means, as often as it was offered to them." "That they did not show any disposition to revenge, when it was at any time in their power;

“but forgave their cruel enemies, shewing mercy to those that had none for them.” “It remains next that I shew also their care, conduct and discipline as a christian and reformed Society, that they might be found living up to their own principles and professions, and this the rather, because they have hardly suffered more in their character, from the unjust charge of error, than by the false imputation of disorder: which calumny indeed has not failed to follow *all the true steps* that were ever made to reformation; and under which reproach, none have suffered more, than the primitive Christians themselves, that were the honour of christianity, and the great lights and axamples of their own and succeeding ages—“now the care, conduct and discipline, I have been a speaking of, and which is now practised among this people, is as followeth.” Here he relates the order of meetings, and then says—“And accordingly the brethren met him (G. F.) from place to place, and began the said meetings, viz.: For the poor, orphans, orderly walking, integrity to their profession, births, marriages, burials and sufferings, &c., and that these monthly meetings should in each county make up one quarterly meeting, where the most zealous and eminent Friends of the county should assemble to communicate, advise and help one another, especially when any business seemed difficult, or a monthly meeting was tender of determining a matter. “At these meetings any of the members of the churches may come if they please, and speak their minds freely in the fear of God to any matter, but the mind of each meeting therein represented, is chiefly understood, as to particular cases, in the sense delivered by the persons deputed or chosen for that service.” In reference to administration of Discipline over the members he thus speaks. “The power they exercise, is such as Christ has given to his own people, to the end of the world in the person of his disciples. “To oversee, exhort, reprove, and after long suffering, and waiting upon the disobedient and the refractory, to *disown* them as any more of their communion, or that they will any longer stand charged in the sight and judgment of God or men, with their conversation or behaviour as one of them, until they repent.” “They distinguish between imposing any practice that immediately regards faith or worship (*which is never to be done or suffered or submitted unto,*) and requiring christian compliance with those methods, that only respect, *Church business* in its more *civil part*, and concern; and that regard the discreet or orderly maintenance of the character of the Society, as a sober and religious community. In short, what is for the promotion of holiness and charity, *that men may practise what they profess, live up to their own principles, and not be at liberty to give the lie to their own profession, without rebuke.*”

The foregoing quotations are so much to the point as regards the ancient good order of the Society, and show so obvious a difference between the present practices and former experience, we thought it proper to exhibit copious extracts—the following from the same author is a continuation of the subject, and appear to be particularly

addressed to the authors of the Extracts. It seems as if the prophetic spirit of William Penn, was not altogether unapprized of the vanity and littleness of self-sufficient, opinionated men, who might at a future day produce dissensions in the Society—Hence as if by way of caution he says. “And wherever it is observed that any one does minister more from gifts and parts, than life and power, though they have an enlightened and doctrinal understanding, let them in time be advised and admonished for their preservation; because insensibly, such will come to depend upon *self-sufficiency*, to forsake Christ the living fountain, and to hew unto themselves *cisterns that will hold no living water*, and by degrees draw others from waiting upon the gift of God in themselves, and to feel it in others, in order to their strength and refreshment, to wait upon them, and to turn from God to man again; and so to make shipwreck of the faith once delivered to the saints &c.” Such were the sentiments of William Penn, expressed in his preface to G. F. Journal, but truly, time and occasion will not allow us to transcribe the half of what he felt and expressed, in relation to the true and living testimonies of the Society; we refer the reader to the work itself, and earnestly desire his benefit in the perusal of it.

Now, therefore, considering the object of Discipline, to produce a conformity of life and profession, where in all the writings of primitive Friends; do we find any license, or the least implication of assent, for the adoption of their particular or individual sentiments in the relation of faith and doctrine? So far from this, the extracts we before adduced, expressly *prohibit* such a consequence. In fact the general tenor of those writings, as by uniform concurrence, deny the right of any human authority, to interfere with the rights of conscience; hence their determined hostility to creeds and dogmas and confessions, which are before described by William Penn, under the more Scriptural name of “*cisterns that will hold no living water*.” It is manifestly known that for non-conformity to the superstitions and doctrines of the Churches of the times, the sufferings of primitive Friends chiefly arose; and now, what they then asserted in defence of their principles and rights, from the aspersions and malicious insinuations of these enemies, is forsooth to be publicly proclaimed amongst ourselves, as a rule of faith for the government of conscience, inapplicable inefficient and nugatory, as respects our own principles; and only adopted in defence against the attacks of external enemies of that day and time.

If we compare the conduct and belief of primitive Friends, yea, the very authors from whence these “Extracts” are supposed to be derived, with the zealous compilers and babel builders of the present day, we shall feel no less surprize than sorrow, that the purity of the principle for which Fox, Penn, Barclay, Pennington, Whitehead and others, so warmly contended, and the existance nature and substance of which, as defence against their adversaries, was by them so clearly defined and set forth and as the root and ground of all belief, in relation to external testimony, is now so slighted, so little estima-

ted, as to become *subordinate and second in place* to the outward knowledge and manifestation of Jesus Christ, as contained in Scripture, the written words, without which all other knowledge is represented unavailing. So that it appears Quakers now (I mean Orthodox Quakers,) are bent upon returning back again to the very posture and condition in which Fox found them: a condition in which the Episcopal Church was declared to maintain a lifeless formal profession, supported by a corrupt and dogmatical prelacy. But it has happened unto them, as related in Scripture, "the dog returns to his vomit, and the sow that was washed, to her wallowing in the mire."

The major part of the Extracts are taken from a declaration published in London in 1693 under this Title—"The Christian doctrine and society of the people called Quakers cleared &c.

As it is obvious this declaration was made to clear the Society, then labouring under gross imputations and charges, got up by George, Keith and others, as the use of the term *cleared* plainly implies—it could hardly be supposed, to furnish sufficient evidence of the fundamental doctrines of the society, it being simply as it claims to be, a refutation of charges brought against them by their enemies. It has been before observed, that no positive allegations can be found in the writings of primitive Friends as the doctrinal faith of the Society, and this from the very nature of the profession, which, having always been considered a progressive advancement from knowledge to knowledge, and from faith to faith, so, no defined absolute boundary could be set to it: believing as we do, and in this we are clearly supported not only by the ancient Fathers but also by the apostle's doctrine, that the word of God is not bound, neither, can be. The declaration made in 1693 by the Society may be found at large in Sewells History, page 723, Collins Edition 1774. In reading the declaration, which comprises a very considerable range of argument in refutation of unsoundness charged upon the Society by Kieth and his adherents, we are forcibly struck with the anomalous nature of these Extracts. The first article which the meeting for Sufferings has obtruded to view is the belief of Scripture—"We have always believed (say they) "that the Holy Scriptures were written by divine inspiration, that "they are able to make wise unto salvation, through faith which is "in Christ Jesus—for as holy men of God spake as they were moved "by the holy ghost, they are therefore profitable for doctrine, for "reproof, for correction, for instruction in righteousness, that the man "of God may be perfect, thoroughly furnished unto all good works. "But they are not or cannot be subjected to the fallen corrupt reason "of man. We have always asserted our willingness that all our "doctrines be tried by them and admit it as a positive maxim—That "whatever any do (pretending to the spirit) which is contrary to the "Scriptures, be accounted and judged a delusion of the Devil."

The first part of the above extracts is taken from the New Testament; and this not in any continued sense but made up of parts, heterogeniously composed and combined in an inverted order, and cannot shew the real sense and meaning intended to be conveyed—Pauls

advice to Timothy, 3rd. Chapter, 15, 16, 17 verses—and the translation of this very declaration of Paul on the nature of Scripture, is controverted by Barclay himself proving it to be false, and which he thus renders—“all Scripture *given* by inspiration &c.” not *is* given as in our present translation, and we have seen an ancient Bible published in 1551 by William Tyndale in the old anglo saxon text, wherein the true reading is preserved as amended by Barclay.

Now in the original declaration from which the chief “extracts” were derived, and which claims much higher authority than the works of these compilers, there is not one word of the extracts above recited to be found—So far from propogating as an essential faith an unqualified belief in the verity of the Scripture records, the declaration touches but slightly on that subject towards the conclusion—It admits the value of the Scripture records as evidence of gospel truths, and the propriety and comfort of collateral testimony by Prophets and apostles—but no where places them upon that high ground which the compilers have asserted, as being primarily the foundation of Christian faith—on the contrary, they are regarded more as contingent than necessary truths—see the following—“There are Christians, sincere and perfect in mind and nature, in life and substance, though not in knowledge and understanding. A man or woman having the life and fruits of a true christian, the fruits of the spirit of Christ in them, that can talk little thereof, or of creeds, points, or articles of faith, yea, many that cannot read letters, yet may be true Christians in spirit and in life, and some could die for Christ, that could not dispute for him, and even infants that die in innocency, are not excluded the grace of God or salvation in and by Christ Jesus; the image and nature of the Son of God, being in some measure in them, and they under God’s care and special providence,”—“and though we had the Holy Scriptures of the Old and New Testaments, and a belief of Christ crucified, and reason &c. we never truly knew the mystery thereof, until we were turned to the light of his grace and spirit within us, we knew not what it was to be reconciled by his death, and saved by his life, or what it was to know the fellowship of his sufferings, the power of his resurrection, or to be made conformable into his death, we knew not until he opened our eyes and turned our minds from darkness, unto his light and life within us.” Since, therefore, God is able by his own spirit immediately in the heart, to produce all the essentials of Christianity, without the literal knowledge contained in Scripture, as witness amongst the heathen, people born deaf &c., why is it thought of so much importance now that faith cannot be perfect unless grounded in Scripture, and that all Scripture is given by inspiration, and all Scripture is profitable, and consequently essential, to constitute a perfect man, of God: This would be to place the Patriarchs and Prophets, in a predicament, from which all the cunning, and art of the compilers could not release them!

The latter part of the “Extract” which is obviously taken from Barclay, is a wilful persons of the truth, as I shall proceed to shew.

In his *Theses Theologica* 3rd. concerning the "Scriptures Barclay premises thus, that though; he admits them as a faithful historical, prophetic and ample account or relation of facts, yet he considers them as but of minor consequence; the mere declaration of a foundation, but not the fountain itself; not to be esteemed as able of themselves to make wise unto salvation, as the "Extracts" expressly state; but on the contrary that they are not to be esteemed the principal ground of all truth and knowledge, nor yet, the adequate primary rule of faith and manners—See this proposition more fully commented upon in his treatise on the Scriptures: In truth Barclay has occupied no less than thirty pages to substantiate by various testimonies of the apostles and fathers the very reverse of this doctrine; proving also by argument the impossibility of the position assumed by the compilers of the "Extracts," which like the Idol Dagon, is composed of incongruous substances, and may be easily detected by the garbled words, phrases and sentences, taken from that very Barclay, in his unanswerable arguments against the supporters of this very doctrine.

It is strange that Barclay should thus be made to contradict himself, and in his own language too! It was however reserved for the machiavels of the present day, to verify the absurdity of proving a self-evident truth; because as we see the very arguments used to substantiate a particular position may, aside from that position, be used by designing men, to speak any language that may suit their interests.

Hence Barclay has been, and is much abused and but little understood by all doctrinal professors: The very method of argument, and the logical deductions which in imitation of the School-men, he made use of to refute error and imposition, are as we have seen, brought to bear against himself, by the doctrinals of the present day, so that this learned and pious author, in the hands of corrupt and designing leaders, *seeking for authority to support their own foolish notions*, has been made the author of confusion to the Society, and the defender of the doctrines of its enemies. The admission granted by the "Extracts" of a willingness, that all our doctrines be tried by them, (the Scriptures) is a perversion of Barclays meaning; the admission was intended for our adversaries, but never as a prescriptive rule to the Society; because where there was any pretension to the spirit, its authority was declared to be *surperlative*, and the very test and rule, by which these same Scriptures might be known to be either true or false. Here we see a gross deception, on the part of the compilers, and the venerable Barclay, traduced in support of it. Surely these peoples hearts "have waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes and hear with their ears, and should understand with their heart and should be converted and I should heal them" Matth. 13th. Chapter 15th. Verse.

The second position, is an entire quotation from the New Testament, 1st. John, Chapter 5th. 7th. Verse: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one:" This is a complete trinitarian proof upon the

authority of Scripture; according to their own previous exposition of the primary rule, they rest in the literal text, satisfied themselves that it being found there, it cannot justly be rejected. But do these compilers of "Extracts" know of no other authority for conscientious belief, but the *mere record* itself? Have they indeed lost the guidance of the spirit and are no longer able to determine, between genuine and spurious? or do they really believe, as their own profession seems to warrant that every word contained in the Old and New Testament, is indeed, the *word of God*: This inference follows, from their own words, by which they introduce the Extracts, thus "We receive and believe in the Testimony of the Scriptures, simply as it stands in the "Text; there are three &c."

But we will now endeavour to shew the palpable absurdity of this article of faith from evidence. It is well known that those words of the apostle John have been contradicted by pious and learned men from time immemorial; that it has been viewed at best but a disputed passage, and a matter of question, whether it be true or false.

An ancient manuscript Bible, and Testament in the possession of the Christians of Malaya in Asia has been lately found, in which the disputed passages is *entirely omitted*. The manuscript is written in the ancient Syrian language, spoken by Jesus Christ and his apostles. Dr. Buchanan, a Rev. Gentleman and a great Friend to missions, and to Orthodoxy, and whose Testimony therefore the compilers will be loth to reject, says, that he was presented with this valuable work by the Syrian Bishop, who observed: "we have kept it as some think for "near a thousand years:" "In looking over it" says Buchanan "I "find the very first proposed emendation of the Hebrew text, by Dr. "Kennicot in this manuscript, and doubtless it is the right reading: The "disputed passage in 1st. John 7th. Verse, is *not to be found in it,* "nor is this verse to be found in any copy of the Syrian Scriptures "which I have yet seen:" The doctor was, however, not convinced, because it would have been doubtless against his interest to give up his Trinitarian principles. That this manuscript was of very great antiquity, he judges from the appearance of the velum, many of the characters being entirely corroded by the ink, and eat through the letter: The whole volume was illuminated, but not after the European manner; the initial letters not being ornamented. The Syrian Church assigned to this manuscript a high antiquity, and alledge that it had been for centuries in the possession of their bishops and that it was industriously concealed from the Romish inquisition in 1599. This manuscript has admitted the Epistle of Clement as Canonical, in which it resembles the Alexandrine manuscript; but it has omitted the Revelations, that book having been accounted apocryphal by some churches during a certain period in the early ages, it appears that in some later copies, the disputed passage in John's Epistle, is *interpolated* in black ink by the Romish Church in 1499. Here then we see very evidently, that what our zealous compilers of Extracts found *in the text*, and were willing to believe, is at best a matter of doubt. That this very passage is capable of being made

obnoxious to the good understanding of Christians; we are prepared to shew, but we will here ask—are Quakers to rest their belief in the literal text? a belief too of a nature so essential, that the compilers trusting to the strength of the fact, leave it unaccompanied by a single comment. We now refer to Sewels History, page 544, wherein it appears, this very question was debated between one Thomas Vincent, a Presbyterian minister, and George Whitehead, an eminent Preacher and writer amongst the Quakers: “Do you says Vincent own one Godhead subsisting in three distinct and separate persons?—Whitehead, and those with him, denying this as unscriptural doctrine, Vincent formed this syllogism—“There are three that bear record in heaven, the Father the Word and the Holy Ghost and, these three are one:” “These are either three manifestations three operations, or three subsistences.” “But they are not three manifestations, three operations, three substances, nor three any things else besides subsistences, Ergo three subsistences.” “George Whitehead rejected these terms, as not to be found in Scripture, nor deducible from the 1st. John, 7th. Verse, the place Vincent instanced, and therefore he desired an explanation of those terms, in so much as God did not use to wrap up his truths in heathenish metaphysicks, but in plain language”—“But whatever was said, no better explanation could be obtained than *persons*, or the *mode* of a substance: George Whitehead and William Penn who also was there, alledged several places from Scripture proving Gods *complete unity*, and they queried, how God was to be understood, if in a sense abstracted from his subsistence? But instead of answering the question they concluded it a point, more fit for admiration than disputation. Then William Penn denied the minor proposition of Vincent’s syllogism; for said he, no one subsistence can have three distinct subsistences, and preserve its own unity; for every substance will have its own subsistence, so that three distinct subsistences or manners of being will require three distinct substances or beings, consequently *three Gods*; for if the infinite Godhead, subsists in three separate manners or forms, then is not any one of them a perfect and complete subsistence, without the other two, so parts and some thing finite is in God; or if infinite, then three distinct infinite subsistences; and what is this, but to assert *three Gods* since none is infinite but God? on the contrary there being an inseparability betwixt the substance and its subsistence, the unity of substance will not admit a *trinity* of incommunicable or distinct subsistences. After many more words, Whitehead, to bring this strange doctrine nearer to the capacity of the people, comparing three persons to three apostles said—he did not understand how Paul, Peter and John could be three persons and one apostle:” at which Vincent and his adherants were enraged, declaring the Quakers to be blasphemers &c.; and truly we see the spirit of Vincent, who it seems like our compilers, stood to the *text*, exemplifying more particularly his devotion to doctrines and faiths, as do our Orthodox Creed worshippers, when he observed after this conference in pretty

much the same language or in language similar in import to what we have more than once heard from goodly preachers against Elias Hicks, and his friends "That he had as lieve his Society should go to "a Bawdy House, as to frequent the Quakers meetings, because of "their erroneous and damnable doctrines." Now this case seems opportunely to present itself in support of our position, that the compilers of these Extracts, having *lost* the spirit, cannot now discern between genuine and spurious Scripture: Vincent like the Orthodox, believed because it was found in the text, and hence he was prepared to abuse all who dared to question his Orthodoxy. On the other side Whitehead and Penn knowing nothing of researches in Asia, combated the position of Vincent with such success, as completely proved their absurdity. I say not that this is a demonstration by the spirit of the spurious nature of the text, but it serves to shew the opinion of primitive Friends, as regards all belief not founded in demonstration or conviction. It was reserved for spurious Quakers, under cover of "Extracts," to adopt this solecism as an *article of faith*, and to palm it upon Society as by the authority of primitive Friends, than which nothing can be more inconsistent and false !

The very manner in which this quotation from Scripture is introduced, is not less exceptionable than the text itself, because it implies a perfect nullity in the reasoning faculty, and a proneness or necessity to believe any absurdity; if it be but recorded in Scripture: it supercedes also the use, and intent, of the spirit of truth, heretofore admitted to be necessary to guide into all truth, as a perfect medium, by which the written word may be tried, proved, rejected or admitted, according to the evidence. The method of introduction, is not only exceptionable, because untrue, but is inconsistent and ungrammatical. To receive doubtful testimony, because it is offered by a pretended witness; is giving a wide latitude to the admission of every absurdity, and thus mingling truth with error is but a bad method, for a cautious and consistent people. "We receive and believe in the Testimony &c." says the "Extracts," a method of expression evidently ungrammatical, and an unpardonable error in the compilers. The preposition *in*, is here used in relation to both the verbs "receive" and "believe," and governing the same noun to which it does not equally apply; and is a manifest violation of a rule in English grammar: a man may be said to believe *in* the Testimony of the Scriptures, but with no propriety of construction can he receive *in* the Testimony of the Scriptures, in the sense here intended to be used.

In pursuance therefore, of the clear and obvious ground maintained in our controversy with the authors of the Extracts; we are prepared to deny the inference which they superinduce from their position, "that they (the Scriptures,) are not or cannot be subjected to the fallen corrupt reason of man," which is so far from being true, that every day's experience contradicts it. To suppose however, all that claims to be the Scripture, because found in the books so denominated, *is given* by inspiration, and therefore infallible is to suppose what is in

fact untrue: in short, to make out their inference, the compilers have again with their usual effrontery committed a trespass upon Barclay. The whole passage transcribed, gives a very different view of the Extracts, Barclay says in reference to the calumnies of their enemies, as if Quakers were villifiers of, and denied the Scriptures, that they did not depend upon human authority for the right interpretation of them, but that they esteemed them the most excellent writings in the world; and proceeds thus, "for as we freely acknowledge that their authority doth not depend upon the approbation, or canons of any Church or assembly; so neither *can we* subject them to the fallen corrupt and defiled reason of man; and therein as we do freely agree with the Protestants, against the error of the Romanists; so on the other hand, we cannot go the length of such Protestants, as make their authority to depend upon any virtue or power; that is in the writings themselves; but we desire to ascribe all to that spirit from which they proceeded." From a comparison of these Extracts; the error of the compilers is most obvious: they make Barclay speak indicatively, thus, "they are not," whereas, he speaks potentially thus, "so neither *can we subject &c.*:" now I apprehend Barclay spoke, only, in relation to the propriety or lawfulness of subjecting the Scripture to the reason of man, as a consequent to the antecedent proposition, *the canons* of any Church or assembly: and this is supported by the inference he deduces, "so neither *can we* subject them &c." but in the sense laid down by the compilers of the "Extracts," it is an unwarrantable assumption, not founded in fact; and can have no just pretension to being an "*Extract from the writings of primitive Friends*;" and herein is clearly substantiated the position of Whitehead and Penn, against Vincent; and the absurdity to which an unqualified assent may carry us, when we have lost the true method of distinguishing between truth and error.

The next article in the "Extracts" is a declaration of belief "in the only wise Omnipotent and everlasting God, the creator of all things in Heaven and Earth, and the preserver of all that he hath made, who is God over all blessed for ever."

Now we admit this to be true in a qualified sense, as an article of belief in all those whom God hath so instructed; but to the greater part of mankind, in general, and to the Quaker Society in particular, it can only remain, an abstract proposition: and hence according to the apostles doctrine, there is a danger of "holding the truth in unrighteousness," so that the thing which is true, and so affirmed, is not substantiated by the evidence of those, who do not actually and experimentally know it: hence also there is a possibility of sacrificing *a lie in their hand*: and this is done we do affirm, as often as any profess that, of which they have no experimental knowledge: and, therefore, seeing there is great danger of rashness, both in our approaches to God, and in our conceptions of him, and his attributes, let us beware, lest notwithstanding our outward conformity to the rules of Orthodoxy, we come under just condemnation, for uttering

"that which we understood not, things too wonderful for us which we knew not," as saith Isaiah to the formal professors of his day. "Forasmuch as this people draw near me with their mouth and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men: therefore behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."

We are not disposed to quarrel with any of our brethren in regard to their faith, so long as it is confined to themselves; all we insist upon is, our freedom to adopt the like faith, or to reject it, whenever it may appear unsuitable to the Divine nature, or opposed to the leading features of the common salvation. In the succeeding "Extract," we see a more qualified belief, so interwoven with speculation, and so contradictorily expressed as to confirm our opinion of the impropriety and inutility of speculative faith, inasmuch as it leads the mind from true and saving *knowledge* into notional ideas of doctrines and dogmas, systems and forms, whereby the mind rests in the *self-sufficiency* of its knowledge; and having left the true spring and source of all that is essential to salvation, hews out for itself cisterns (creeds) "broken cisterns that can hold no living water." Admitting the literal truth of these Extracts, and that they are, verily, the declared doctrines of the apostles; still, is there not a possibility of mistake in our conceptions of spiritual things, by a close adherence to the letter of testimony, and the analogy of the facts upon which they are founded. We know from Scripture records concerning the birth, life, sufferings, death, and resurrection of Jesus Christ, and we are prepared to admit the facts in their full extent: so far we rest satisfied with the letter: but are we bound to believe every system which the apostles or others may build upon these facts, merely because they are conclusions drawn from premises, contained in authentic history! or rather, is there not a possibility of a misconception of the spiritual meaning, intended to be conveyed by the force of this analogy? undoubtedly there is, and herein, we are prepared to deny many of those things considered as essentials by our Orthodox brethren, and which we are persuaded, whatever necessity may induce their belief, can have no like necessity to influence ours. Does it follow that because ancient prophets and patriarchs, have predicted many things that should be done to, and suffered by Christ, that hence all his sufferings, and the manner and method of them, constitute to us essentials in salvation? or rather, as was the case with the apostles and disciples, who contributed to fulfil these predictions, "remembering that they had done those things unto him;" yea, the very things which were contained in ancient Scripture, and which completely satisfied their own minds of the identity of the promised Messiah, as effectually as by a voice speaking from heaven; "this is my beloved son, hear ye him." That he suffered we admit, but we are told that "he learned obedience by the things which he suffered," and herein being made

“perfect through suffering,” as the “Captain” of our salvation, and having loved righteousness and hated iniquity; “therefore God, even thy God hath anointed the with the oil of gladness above thy fellows;” wherefore saith Paul, “in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Priest, in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.”

The idea held up by the “Extracts,” that the “*sufferings and death*” of Jesus Christ, become the procuring cause of salvation to us, is preposterous and blasphemous. It makes God “to condemn the innocent and let the guilty go free;” and pursued to a certain extent, lands in the conclusion, that the merits of Christ, have already by imputation reconciled us to God, by works of supererogation, on his part, and by the imputation of which works of righteousness, we are justified, and freed from the penalty of sin. If this is not the doctrine of the Romish Church, we know not how plenary indulgence could be derived from the surplus righteousness of saints, to the deficiency of sinners! But do the Orthodox indeed conceive of this assumption in the Church of Rome, that the merits of Christ may be imputed to us, and so we be saved by his righteousness without us? Truly upon this ground we see no reason to condemn Papacy, for extending these indulgencies to every one that could pay for it! and if the compilers of these “Extracts” are preparing the way to the same results, we can assure them that no *Quaker* will consent to place his salvation, upon the credit of their authority. We willingly dismiss this subject with a remark; that what is evidently so contrary to the Christian faith, we never expected to see published by a Yearly Meeting, professing to be *Quakers*; and we trust to the good sense, honesty of principle, and humble watchfulness of every genuine Quaker, if there be one left amongst them, to renounce the assumptions of the Meeting for Sufferings, and trust no longer to the guidance of men, who blindly lead them from the life and light of Christ, and the power of his resurrection to the darkness of anti-christ, and to the entombed carcasses of their forefathers.

Leaving the “Extracts” to the candid unbiassed opinion of every man, for we would not imitate our adversaries by constraining any, either to adopt or reject them: “sufficient unto the day is the evil thereof.” We will now inquire into matters more tangible, and that lie within the reach of our observation. It could hardly be credited if the facts were not attested by their frequent occurrence, that Elders, Overseers, and Ministers, the silent but devoted worshippers of the paper Juggernaut claiming superior distinction from the dignified nature of their stations are frequently transported with rage; to abusive language; to the use of cudgels, and other acts of personal violence, against their offending brethren, whom they view as obstinate hereticks, bent upon their own destruction; and who, but in pure mercy to their souls, they would long ago have stripped of all their rights! as witness in Philadelphia, the attempts of at least a do-

zen, a good dozen pious men, acting on behalf of a quarterly meeting composed of nine monthly meetings, to the actual laying down of a monthly meeting; and whose rights as a body, having ceased by the act of a quarterly meeting faction, of course, the members were bound to submit. We are well aware that this very act of annihilating Green Street Meeting; originated in the free exercise of its rights; and that no such attempt would have ever been made; if Green Street Meeting had been rude enough, to refuse the right hand of fellowship to the pious, honest, and inoffensive Elias Hicks, and base enough, to bow submission to creeds and creed makers!

For their honest and conscientious opposition, or rather, refusal, they have been villified, traduced, abused, deprived of the right of burying their dead; neglected, despised, contemned; their very doors closed against its members; all the property demanded, under threats and penalties; persecuted to the very threshold of their meeting house; their members imprisoned; their meeting minutes termed conspiracies, the members denounced as conspirators; prosecuted in law; tendered, not oaths of supremacy; but bail for good behaviour, and then, upon refusal for conscience sake, sent to the common jail, there to remain until delivered by some friendly habeas corpus. If this is not persecution, as far as our very excellent civil laws in the administration of a venal magistrate will allow, then have Quakers never been persecuted. In short we have been so forcibly reminded of other times, when this Society, in the persons of their honourable forefathers, were wantonly placed by a venal government and corrupt ministry, under the power of informers, packed juries, and stupid mayors, that the analogy was irresistible.

Such being the conduct resulting from that perfect conformity to the rules of Orthodoxy; and these evil fruits having their origin exclusively with them, we blush for the noble shades of our ancestors, that the name of Quaker should be so basely prostituted. For ourselves we are prepared to acknowledge, however high may be their pretensions, we feel a conscientious scruple in allowing them a title to which they have no just claim. We have always been of the sentiment, that such are not, neither can be *Christians*, for we are told that "*except we have the spirit of Christ we are none of his*:" and consequently every man, whatever be his pretensions to religious knowledge; however exalted, or in short, however Orthodox his notions of God, and his attributes: whatever may be his belief in Scripture history, or his confidence in the merits of Jesus Christ, unless governed by the spirit of meekness, patience, long-suffering, kindness, charity, he is antichristian; in the unregenerate nature, and under the dominion of the man of sin, who still sitteth as god, and is worshipped above all that is called God, and consequently unworthy incumbents in their respective offices.

These unhallowed fruits are the necessary, the unavoidable consequences of their elevation to stations, which they have never been qualified to fill: and so long as the mode of appointment now prac-

tised, continues, so long in all probability, this evil fruit will be more or less produced.

We have heard it asserted that the most successful candidates to office, in this Republican Society, are the money loving, time serving, the rich and the purse proud! and it is no marvel, that in the present corrupt state of that Society, they should so fully evince their service to their father the D——l whose works they do.

We subjoin an "Extract" from an old play, which, in our estimation will challenge a comparison with their creed, and is much less exceptionable in quantity, and in substance, and which we recommend to their most serious attention.

" True religion

" Is always mild, propitious and humble.

" Plays not the tyrant—plants no faith in blood.

" Nor hear destruction on her chariot-wheels;

" But stoops to polish, succour and redress,

" And builds her grandeur on the public good?"

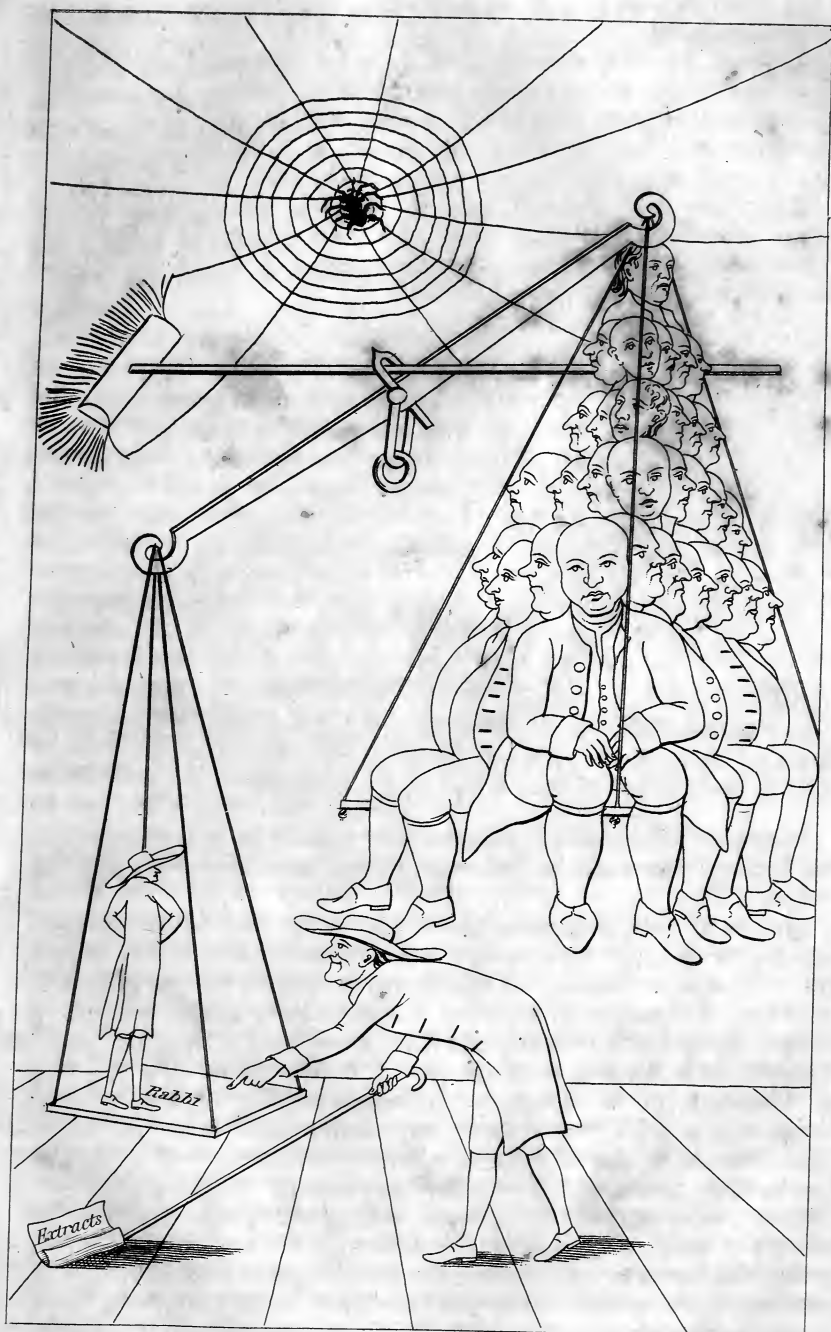
CHAPTER IV.

Weight and influence.

Containing a correct statement of the internal organization of the Society; the present proceedings compared with former practices; and the conclusions of the author on the subject of reform.

Whatever difference of opinion may exist as to the Discipline of the Society, there can be but one opinion, as respects the administration of it.

That in a republican government, and under the operation of laws, which give to every man an equal title to civil and religious liberty, and where a community of privileges is secured by the civil constitution; it is matter of surprise, that amongst a people, whose profession leads them to love and unity, there should exist so great a disparity as is the case in this Society. The influence of a Minister, an Overseer, or an Elder, in the administration of laws amongst those, whose principles in their very nature and essence, are republican, cannot be estimated by one, who has not ventured an opposition to their measures. Under the accumulated influence of an aristocracy, composed of half a dozen leading characters, who perhaps are not so much distinguished for talent, as for zeal, thousands now groan in fetters and are enduring the very worst of slaveries; the subjugation of the mind. At an early period of the Society; yea, from the very date of their Discipline, an obvious aberration of principle has marked the progress of it. It is true, in the first rise of the Society, and while under the guidance of divine wisdom, manifested in



WEIGHT of MEMBERS

Plate 3.



the lives and conduct of that host of worthies, who then administered the moral government; they were justly characterized as an exemplary people: no contentions for pre-eminence, no divisions on doctrinal points; but all united as the heart of one man, determined to "know nothing but Jesus Christ and him crucified." Worldly interests, had not then so blinded the eyes of Elders, Overseers, and Ministers, that they could not distinguish between the precious and the vile. The weighty and substantial parts of meetings; were all those pious well disposed persons, of tender consciences, who were, perhaps most remarkable for their humility; for their zeal for God evidenced by their love to man. Watching over one another for good, and not for evil, they were equally desirous to promote the one, and avert the other, by forbearance, humility, charity, and the whole train of Christian virtues. Their grand object, which appears to have been impressed upon every action of their lives, and to form the most conspicuous trait in their character, was, the honour of God and the good of men. In the commencement of the administration, under its most simple form; Friends were very careful not to exercise the power over the members, beyond the bounds of moderation: labouring with them in love, and with much forbearance, (not in word only, but in deed,) only exercising the extreme case by necessity, and from a conviction that the good of the whole was concerned.

The controlling power over members, and the official consequence which authority brings with it, give to Overseers and Elders a pre-eminence above the rest of the members; they are distinguished, or are supposed to be distinguished, for soundness of judgment, for orderly lives and conversation, and for the sanctity of religious experience. These in the nature of the case are unavoidable, the governors will always be estimated above the governed, and hence, frequent change of rulers, or in other words, rotation in office, is necessary to preserve the due subordination and welfare of the whole: for in all communities religious as well as civil, old establishments are liable to corruptions, which are the inseparable concomitant of power. and the inordinate love of it; so also, amongst friends, the very means which they took to preserve the purity of their principles, (We mean the institution of discipline,) becomes one of the operative cause of desolation. The exercise of brotherly love, and those good principles, which, emanating from the source of all goodness would lead man to goodness, is so far from the fact in the practices of the present day with the Orthodox party, that Overseers do not even pretend, to extend, advise or counsel, admonition or rebuke, as preliminary to the final act of disownment; but are bold enough to make short work of the matter, upon compliance with the letter of discipline, thus making void the commandment by tradition. At the present day, every offence is punished with equal severity, criminality has lost its degrees of crime, and the code of *Draco*, which inflicted death, for the smallest offence, is the model of the reigning Orthodoxy. Submission to the ruling powers, and a tacit acknowl-

edgement of the infallibility of office, are the ready passports to favour and the only tests of virtue. The ruling members, are not it seems to be estimated by number; nor bulk, nor by moral rectitude or honest simplicity of character; and hence, it is no great marvel, that *one* cringing sycophantic whose moral character, is asslender as his personal appearance, will outweigh all the members, respectability and integrity, that can be crowded into the opposite scale. Hence, also, it may readily be perceived, that five, three, or two members, who hold themselves responsible *to the finger of a member of the "Meeting for Sufferings;"* may thus constitute a Monthly, Quarterly, or even Yearly Meeting, with a self-elected Clerk and a Papal moderator! A meeting thus organized, with equal propriety, appoints committees, and makes its minutes in the attic story of a mill, or under the shade of a tree: proceeds to visit all its opponents, to the number of several hundreds, and finishes the ridiculous farce, by issuing testimonies of disownment against the whole!

The power of a self-styled meeting, is further sanctified by the aid of a self-styled committee, whose powers, like the magical incantations of New England witches, are transferrable to any meeting within the radius of their "broom stick." The appointment of these committees, was a master piece of finesse, and is an incontestible proof, of the extraordinary capacities of their adviser, the modest unassuming, English Missionary and Diplomatist!

The fearful combination, thus uniting to carry their tyrannic sway, wherever they are allowed jurisdiction, with an assurance peculiar to all usurpers, continue to fulminate their anathemas by their emissaries, who with a zeal worthy of a better cause, traverse though town and country, and even distant states, stirring up the spirit of discord in more peaceful regions. The secret influence of the meeting for Sufferings, through the corrupt channel of its agents, *the ordained and privileged ministers of Orthodoxy*, is felt and feared in every section of the union; and recent disturbances in Indiana, Ohio and New-York, are some of the evil fruits of the Philadelphia committee.

These things being considered, and the deplorable situation to which the Society is reduced by internal enemies, and factious emissaries from Europe, we do not lament, we rather congratulate, all who adhere to the pure principles which have ever characterized the Society, upon their emancipation from the trammels and fetters and yokes of Orthodoxy; impositions which neither we nor our fathers could bear. Had these things continued, some twenty or thirty years longer, we doubt it would then be remediless! that there would be, but *little* of Quakerism in the world, and no hope that even that little, would be allowed to survive its discovery!—Such, indeed, is our opinion of the spirit of the dominant party, in the Orthodox harness, that we have every thing to fear, and nothing to hope; and therefore it is, that we congratulate all the honest sober enquirers of this name and profession, in the confirmed belief that the hand of a gracious, and all wise Providence, has not left us to our own mercies.

There can therefore, be no doubt that the time of reformation has arrived. The signs of the times loudly proclaim it, and why should it be dreaded; "verly is there not a cause?"

Reformations have been frequent in various ages of the world. Such is the nature of man, and the frowardness of his temper, *if he does not advance he will retrograde.*

Since the Christian era, reformations have been frequent. They have been the more necessary, from the spiritual nature of the dispensation, and a proneness on the part of mankind, to obscure what is clear, and to falsify what is true, from notins of interest and aggrandizement.

Jerome, and Huss, and Luther, and Calvin, and others, at different periods, and under a variety of circumstances, contributed to advance Society a little beyond what they found it; and George Fox, to whom a special commission seemed to be confided, was enabled to explore but a few degrees further. It is true, he called the people from a dependence an names to things, from doctrines to practice, from the letter to the spirit, but, aside from his own example, he could do no more than call them. The opposition he met with, from the bigotry and prejudice of Church and state, zealous to maintain their own power, were insufferable obstacles to a reform, and left but little room for the active exertion of his manly spirit: the purity of *his* principles, gave no license to compulsion; therefore, in the sober and patient practice of his christian profession, he was content to exhibit by precept and example, the suffering virtues of a meek and humble follower of Jesus; all that a true Christian could do, the records of his life do clearly testify, and he is justly distinguished as the founder of a new sect, built upon the authority of Christ, the spiritual worshippers of God, according to Christ's precept to the woman of Samaria: "God is a sprit, and they that worship him must worship him in spirit and in truth," vide John 4th. Chap. 24th. Verse. But the Society he founded, circumscribed and limited by imposing circumstances, which could neither be subdued nor resisted, are not bound to remain where he left it. There is yet room for improvement, beyond even Penn and Barclay, for surely, it can never be supposed, that the whole counsel of God was committed to the fathers.

The oppression under which this Society has long groaned ought to be done away. The administration of discipline, should be established upon just and equitable principles. The discipline itself, requires revision. It is too voluminous for practical purposes, and serves but as a snare in the hands of designing man, to catch the unwary.

In fine, by a hearty recurrence to first principles, the most desirable results may be obtained, and it is to be hoped, that in matters of faith, every man will be left to the government of God, and not be bound to worship him according to the precepts of man.

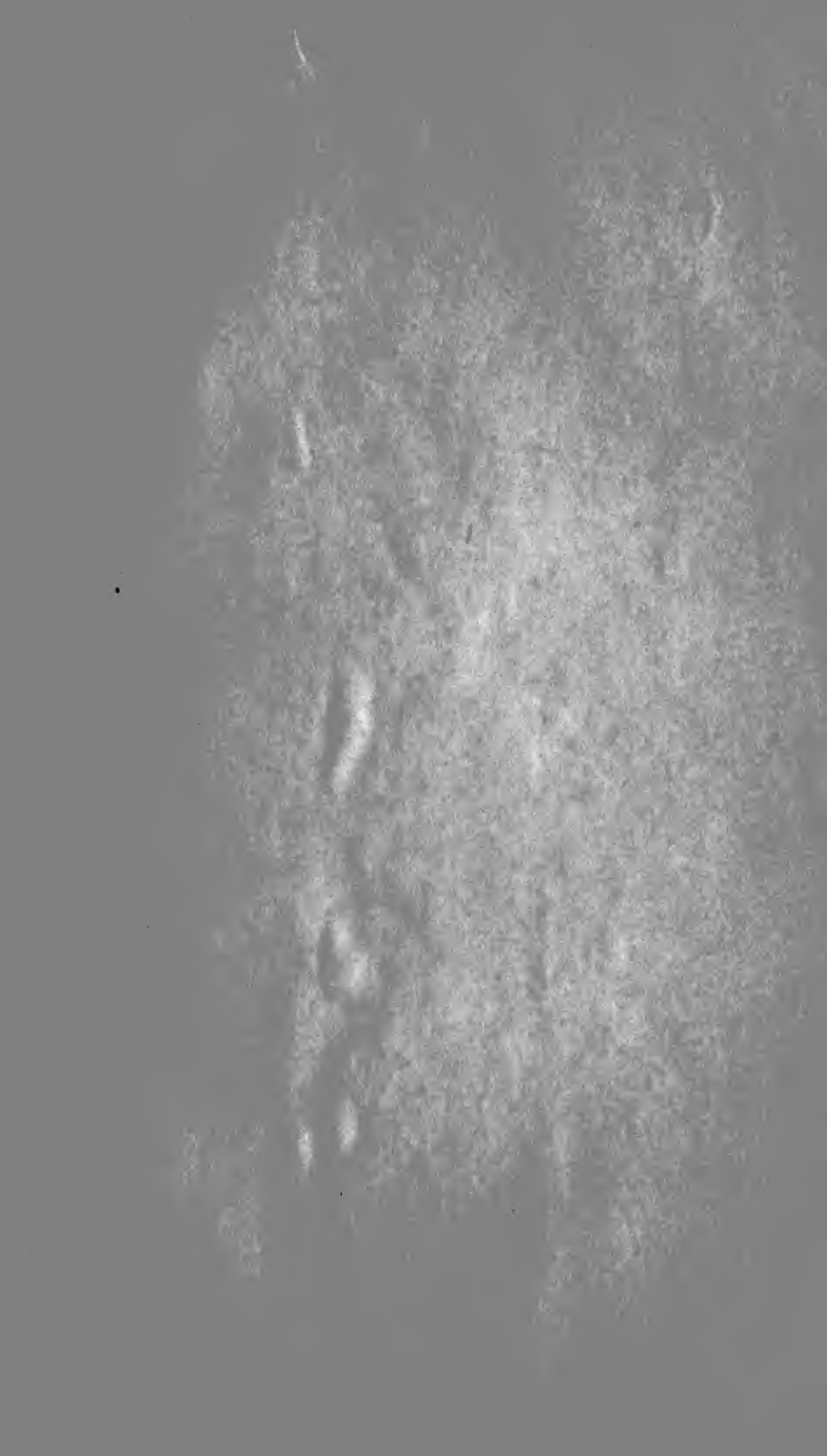
The faith of a true genuine Quaker is not to be measured by lines and rules, nor weighed in the scales of expediency: 'tis boundless as the universe free as the air he breathes; and, like the nature of his very being, dependent upon the merciful visitations of divine love !

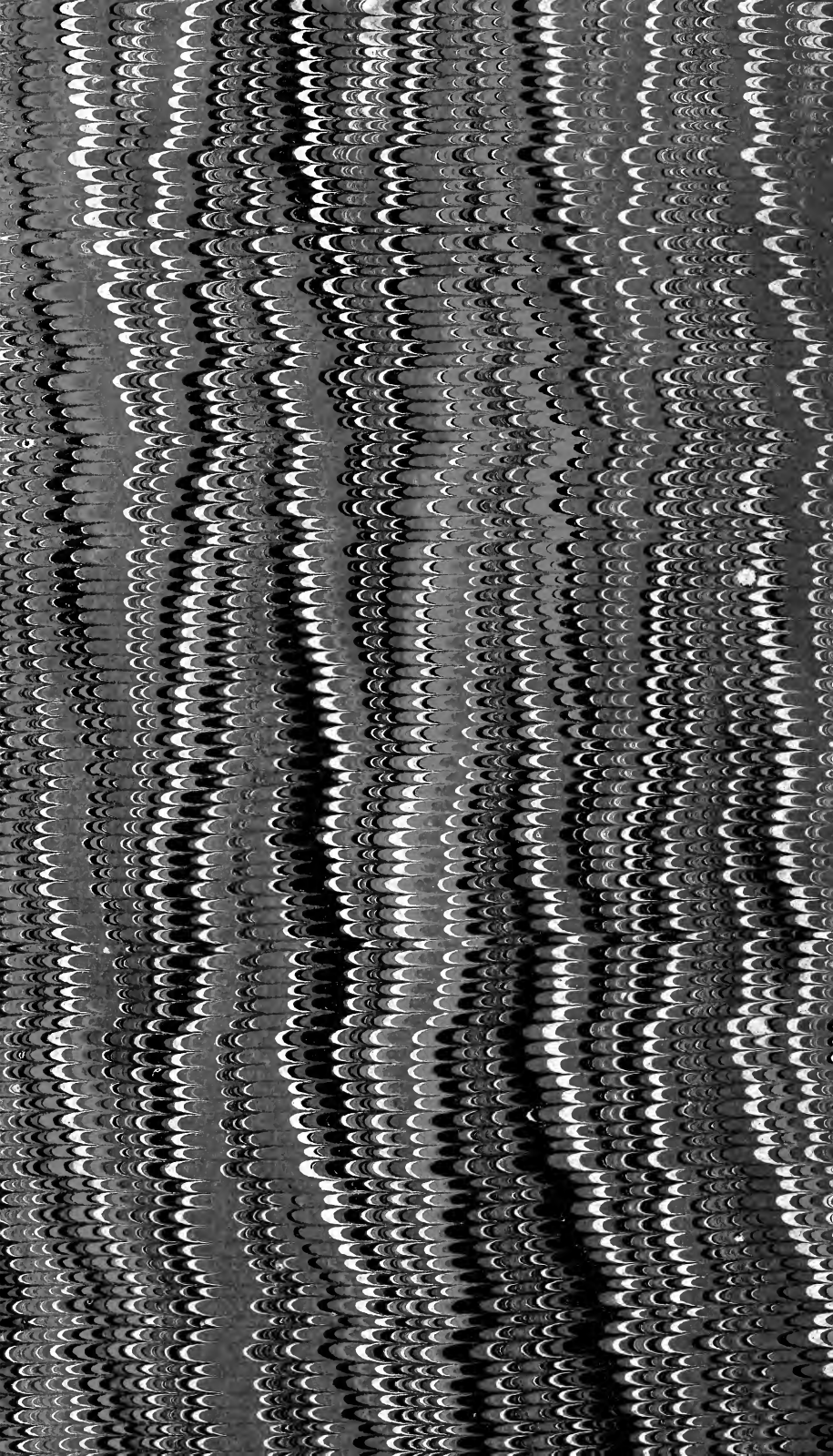
The pilgrimage of the Christian through life, is but a varied journey to the land of rest, the spritual canaan, which, like its prototype described by Moses, "is a land of hills and vallies, that drinketh "water of the rain of heaven!"

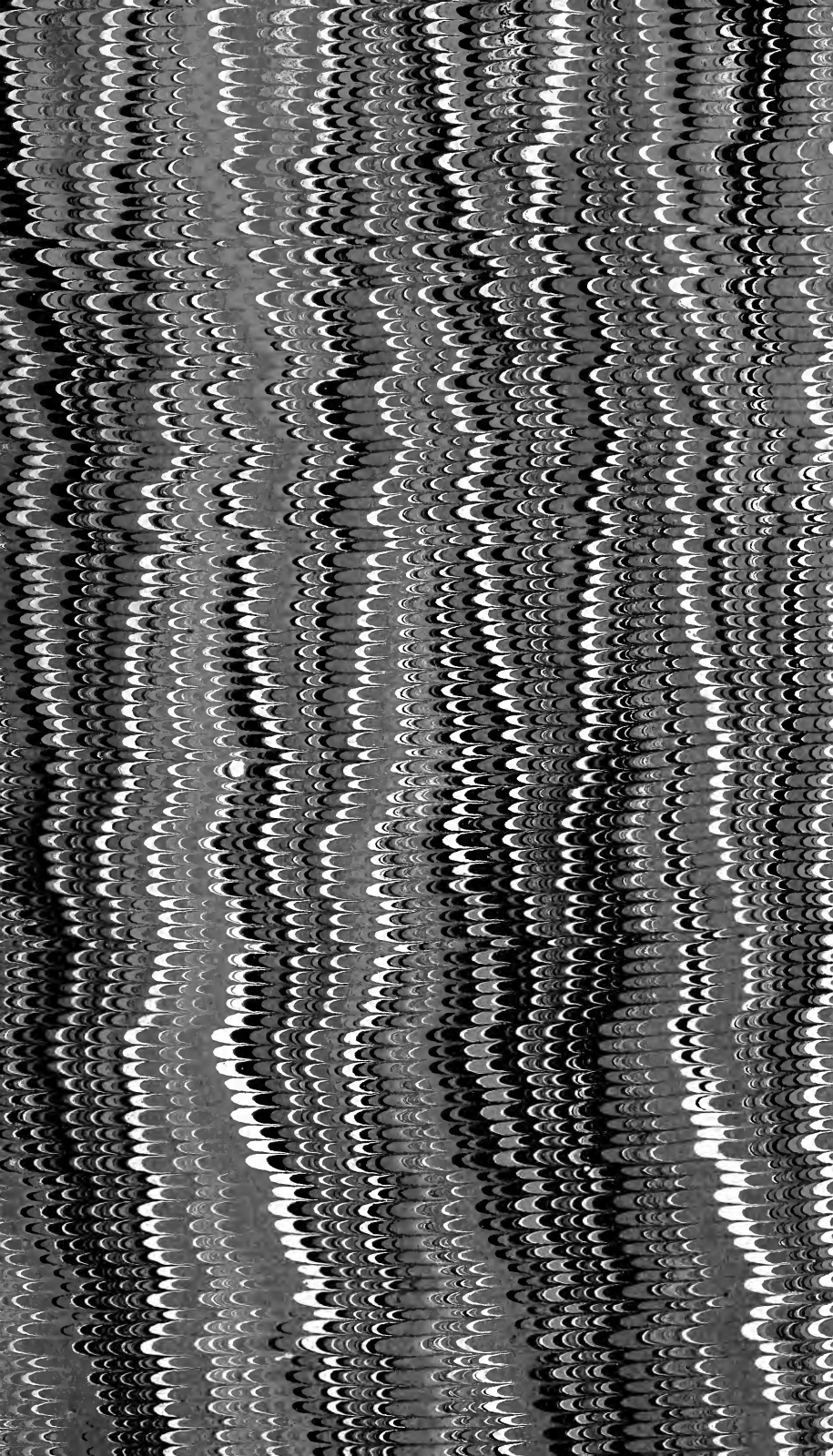
A reformation now is rendered attainable by the spontaneous call of an immense majority. The simultaneous movement of so large a portion of the Society, convicted by the evidence of their own senses, of the domineering spirit of the ruling powers in the Orthodox party, is conclusive evidence that the time has arrived, to emancipate themselves.

They have seen by the light of truth, though "*the Hole in the Wall!*" they have seen, as every honest man abiding in the light must see, that the very forms, and dogmas, and ceremonies, from which their fathers were delivered by the ministration of Fox' have returned upon them, though disobedience, with encreased malignity ! and that a hierarchy, not less oppressive than the system of the English Church, reigns amongst themselves, as infalliable as Papacy, as Dogmatical as Episcopacy ; and its internal government, in the very worst of forms, administered by men, who use "humility to serve their "pride," an aristocracy unknown to any other people !

For its early corruption, and for the iniquity and hypocrisy of its officers, it has attained the acme of its power. Urged on by pride and covetousness, (which is idolatry,) it has filled up the measure of its iniquity, that upon this generation may come, *all the evil*, committed from the foundation of the Society, from the days of the fathers, to the days of their sons ; to the last of the wrongs, inflicted by the struggling efforts of expiring tyranny !







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